

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## CONTENTS.

<b>ECCLIASTICAL AFFAIRS:</b>	Imperial Parliament .....	301
The Government Burial Bill .....	The Lambeth Baths .....	302
The Sorrows of the Pope .....	Epitome of News .....	303
The Disestablishment Movement .....	Gleanings .....	303
<b>RELIGIOUS AND DENOMINATIONAL NEWS:</b>	<b>LEADING ARTICLES:</b>	
The Rev. E. White's Twenty-fifth Anniversary at Hawley-road .....	Summary .....	305
Departure of the Rev. Thomas Jones for Australia .....	The Government and Mr. Fawcett's Motion .....	305
Congregationalism in North Wales .....	The Mystery of Tan-ganyika .....	306
Mr. Gladstone on Preaching .....	<b>LITERATURE:</b>	
<b>CORRESPONDENCE:</b>	Jefferson's Church and State .....	307
The Liquor Traffic .....	Dr. Davidson on the Canon of the Bible .....	308
Nonconformist Day-schools and National Schools .....	Three American Reviews .....	309
Sketches from the Gallery .....	The New Edition of Lord Macaulay's Memoir .....	309
	Brief Notices .....	310
	A Modern "Symposium" .....	310
	Births, Marriages, and Deaths .....	311
	Supplement .....	

## Eccliaistical Affairs.

### THE GOVERNMENT BURIALS BILL.

WHEN a Minister brings in a Bill there is generally some want of harmony between the ministerial statement and the ministerial measure. It is natural, if not unavoidable, that it should be so. The best is made of the good features of the Bill, and the bad or doubtful features are kept in the background, or assume a hazy shape.

It is no reflection on the Duke of Richmond to say, as we do not hesitate to say, that much as we were dissatisfied with the contents of his speech, we dislike the Bill which he has introduced even more than we expected to do. Looked at in one of its aspects, it is a small and weak, and we expect will be, to a great extent a fruitless, measure. Yet, in another aspect, it is bold almost to audacity.

The defective aspects of the Bill are, of course, those which profess, or relate to, the removal, or abatement, of Nonconformist grievances, and to these we may first call attention. The silent burial clause comes at the end of the Bill, and is thrown in with the clauses relating to the burial of paupers and still-born children, turnpike tolls, and such matters. Whether that be accidental or a bit of unconscious cynicism, is not important; but the position is a very suitable one for a proposition so offensive, and so certain to be rejected with deserved derision.

The provision for closing churchyards is clear and stringent enough; for, without the consent of parishioners, and on the representation of any sanitary authority, "or otherwise," the Local Government Board—which means the President—which just now means Mr. Solater-Booth—may, after inquiry, make an order for the discontinuance of burials in any ground. This must, it is true, be confirmed by Order in Council, but that is scarcely more than a formality. Now, it would be unwise to separate this provision from the fact, that the Government of the day has declared itself in favour of the policy of closing churchyards as fast as possible, in order that the Dissenting grievance in the churchyard may be got rid of. The Act, of course, says nothing about this; but it is obvious that it will be quite easy, on sanitary grounds, to commence, and to keep up for some time, a crusade against the country churchyards; though it would presently prob-

ably be checked by public opinion, influenced, as it would be, by both financial and sentimental considerations.

When we come to the matter of providing new burial-grounds, the case is not so clear, and there is room already for disputation, which is likely to be increased hereafter.

Where a churchyard is closed, the Burial Authority must provide a new burial-ground. It "shall" also do so, if it appears to them that "by reason of an increase of population or otherwise," additional ground is required, but what "otherwise" includes there is nothing to show; though, probably, the fact that there are Nonconformists in the parish would be held to be a sufficient reason. That supposes the voluntary action of the authority; but it is further provided if not less than one-twentieth of the ratepayers of a district represent to the authority that "such district is not provided with consecrated and unconsecrated ground sufficient and suitable for the burial of the inhabitants thereof," and request that such ground be provided, the authority "shall" comply with the request, "unless they think that the new ground is not wanted." In the latter case, however, there is an appeal to the Home Secretary, and he may compel the provision of the new ground, if he thinks that "having regard to the number and situation of the population, and all the circumstances of the case, the request was reasonable." So that the inhabitants will have the new ground, or be kept without it, at the will of a Secretary of State.

It will be observed that it is not necessary that the twentieth part of the ratepayers should be Nonconformists. The initiative may be taken—in the first place by the Burial Authority, and in the next place by a twentieth of the ratepayers—not because Nonconformists desire that a new graveyard should be provided, but because Churchmen wish to keep them out of the churchyard. But, whoever takes the initiative, look at the preposterous character of the arrangement! There must be many hundreds of parishes in which the ratepayers do not exceed 200, and in every one of them ten ratepayers may propose the purchase of a new burial place, though there may be plenty of room for everybody in the churchyard. The Burial Authority may accede to the request, simply because it does not like to do otherwise; or it may refuse to do so, and then the Home Secretary has thrown upon him a similar responsibility.

Is it not obvious that one of two things will happen? For, if the ratepayers, whether Churchmen or Dissenters, think that it would be wasteful to expend the public money for such a purpose, the churchyard will continue to be, as now, the only burial-place in the parish; the Dissenters' grievance will remain undressed; and the new Act of Parliament will practically be a dead letter. Or suppose that the opposite result follows, and that there is a general desire to use the powers given by the Act. In that case, we shall witness the spectacle of a double set of burial-places in numerous districts, provided at a very great cost, and, if not very distinguishable from each other as regards general appearance, quite distinguishable in public estimation, and having about them all the signs of an odious sectarianism.

Dissatisfied as we may be with the churchyard system, it spares us the pain occasioned by

the division between consecrated and unconsecrated ground, and by the existence side by side of two chapels—the one for dead Churchmen and the other for dead Dissenters. These symbols of ecclesiastical strife are, however, not to be wanting in the new burial-grounds. The Burial Authority must set apart one part for the Church of England, and another part for other, services, and "shall always keep a sufficient consecrated and unconsecrated part." And though they "need not" erect a wall between the two, there is nothing to prevent them doing so, and, if they do not, they must not fail to mark off the two parts by adequate boundary marks. The enactment in regard to mortuary chapels is somewhat different; since the authority may, "if they think it necessary," provide consecrated and unconsecrated chapels; but are not to "provide the one without providing the other," except with the sanction of the Local Government Board. This necessity for having separate chapel accommodation for Churchmen and Dissenters will evidently occasion, in various cases, the greatest dissatisfaction, and sometimes will involve the greatest absurdities; while, in all cases where two buildings are erected, the cost of one will evidently be a waste of money, sacrificed to meet the pretensions, and to uphold the sacerdotal claims, of the Established clergy.

We shall have other opportunities of pointing out in detail the inequitable and the offensive character of some of the provisions of the Bill, and therefore we now, in addition, only invite our readers to study the measure for themselves, as the information given elsewhere affords them ample means of doing.

They will see that the measure is a great deal more than a Consolidation Bill—that it aims at the destruction of the existing Burial Board system, and effects an entire change in the burial arrangements of the country, and that, whatever improvements it may effect in other respects, it carefully maintains all the provisions of the existing Burial Acts which concede the unjust claims of the clergy to take fees in the new burial-grounds, and to possess the same exclusive rights and privileges there as they have enjoyed in the ancient churchyards.

How should such a measure be dealt with? Are we to say that, because it contains some unobjectionable provisions, it should be passed in spite of all its vices? If the present Burial Acts were unexceptionable, the consolidation of them would be worth something; but they need amending in a very different manner from that adopted by the Government. The idea of consolidation is an ingenious device to effect a very different purpose—just as sanitary considerations are placed in the foreground with similar disingenuousness. The Bill is meant to extinguish Mr. Osborne Morgan's Bill, and to thwart both Nonconformists and Liberal Churchmen who wish our churchyards to be the common burial-places of all the parishioners; all having equal rights, in regard to service, as well as to burial. To such a Bill no quarter should be given. It should be resisted from the beginning to the end, and, if it cannot be defeated, why then those who have done their utmost to oppose it will be in a position to commence a new struggle, to superadd to the measure that which is now defiantly withheld.



## THE SORROWS OF THE POPE.

THE recent Allocution of Pius IX. is couched in language much less violent than experience teaches us to expect from the Vatican, and some English papers are of opinion that the Pope speaks more moderately because this time he has real grievances to complain of. He asserts that the Italian Government, not content with the disendowment of monasteries, is bent on the entire suppression of religious orders, even though their members, under all the miseries of destitution, are resolved to maintain their vows. He laments that by this action the Church throughout the world is deprived of many springs of spiritual influence which took their rise in these societies. He charges the secular power with a tyrannical perversion of constitutional principles in the new measure at present under discussion against the abuses of the clergy. He "has seen, with the most intense bitterness of soul, both public and private instruction, whether scientific or literary, withdrawn by degrees from the authority and direction of the Church, and the office of teaching entrusted to men of suspected faith, or to open enemies of the Church, who had no scruple in making public profession of atheism." But not satisfied with debarring the clergy from the work of education, the Government would make the discharge of many ordinary duties a crime. A priest "in the ordinary administration of the Sacraments" may be accused of disturbing the public conscience and the peace of families: and such a law is likely to be worked by Government officials in the temper now manifested by their employers. Ecclesiastical censures are not to be published either by speech or writing. And, though the person of the Pope is still allowed to be inviolable, the language used in the Italian Parliament on this subject is ominous; and, in the meantime, he is wounded by the penalties inflicted on his clergy for obedience to his commands.

Such is the Pope's case against Italy. We have heard something of the kind before, and, indeed, home experience teaches us how to construe much of the language used. The complaint as to the gradual withdrawal of education from the superintendence and direction of the clergy is not entirely unknown in this country. And if the "profession of Atheism" charged against the rivals of the priests in this work means only what it does in the lips of clerical candidates for school boards, it may include religious opinions equivalent to Quakerism or Methodism. But, on the other hand, it seems indisputable that the Catholic Church in Italy is subjected to difficulties and disabilities such as Protestant opinion would not sanction in England or America. It is a long time since we disestablished and disendowed our ancient monasteries; and conventual institutions have never regained popular favour amongst us, though there seems some chance of their revival under the fostering influences of Ritualism. But Father Ignatius and his imitators in England have nothing worse to fear than the ridicule that attaches to an anachronism. If people choose to shut themselves up, and think to glorify God by denying his ordinances of social and family life, we should never think of hindering them by force. We content ourselves with laws calculated to lessen the abuses that spring from unlimited growth of corporate endowments, and to secure for every deluded soul a free return to the ordinary relations of life whenever he is minded to seek it. In Italy, however, it appears that the old orders, besides being disendowed, are forbidden to receive new members, and in other ways are hindered from maintaining their institutions even on the voluntary principle. Again, though fully alive to the dangers of priestly predominance over superstitious minds, we have not thought it either necessary or expedient to make special laws against abuses of clerical functions. If a priest were foolish enough to preach sedition or incite to breaches of the public peace, the ordinary laws would be sufficient to bring him to book. Or, if ecclesiastical censures, issued by any denominational authority whatever, should take such a form as

to damage the reputation of their object, to disturb his family peace, or to injure his prospects in life, an action for defamation or slander would soon teach the authors the limits of their jurisdiction. In a word, we find it best to have no special legislation against any particular class of the community. In Italy, however, it seems to be thought impossible so to frame the national laws that they shall deal even justice without exceptional reference to any special class or caste. The bill on clerical abuses is distinctly based on the assumption that what may be lawful and harmless in a secular society is dangerous and ought to be made illegal in the Church. A club may expostulate with an unruly member, and if he proves impracticable may finally notify his expulsion. But an analogous proceeding on the part of the Church is regarded as a danger to society. There is no doubt that in entering upon such a course of legislation the Italian Government runs a risk of complications, the seriousness of which can only be measured by the strength of the bondage in which superstition still holds the masses of the people.

It may be said indeed that there is no analogy between a ripened constitutional freedom like our own, and the half chaotic condition of Italy. It must also be acknowledged that the balance of power amongst our own sects, secured by two centuries of toleration, makes impartial law much easier than it can possibly be where all ecclesiastical influences are reactionary and seditious, while many anti-ecclesiastical influences are revolutionary. An exercise of corporate authority which may be quite harmless in the president of a secular club, becomes a much more serious thing in the hands of a priest whose ban troubles a man's conscience, and follows him with a mysterious curse in all the relations of life. That may be true; and it shows undoubtedly that the position of the Italian Government is one of great perplexity. But if our own historical experience is worth anything it shows that such perplexities are only to be unravelled, by patient and impartial justice. It is very difficult to work the principles of toleration in conflict with a hierarchy which is at once bigoted, unreasonable, and unscrupulous, eager to seize every chance that fair dealing may afford for unjust aggression. But on the other hand the adoption of the unworthy weapons of their enemies may be seized upon by Catholic Europe as a demonstrative proof that a Free Church in Free State is an impracticable and impossible dream. We fear the time has not yet come when the frantic appeals of the Pope to the hordes of superstition scattered over the world can safely be ignored. The strength of the Italian Government before the tribunal of international opinion must lie in an honest effort to give Pope and priest full liberty in spiritual things, while so framing its laws as to guard against sedition and revolution from any quarter.

The language adopted in the Allocution gives ominous hints of a desire to raise again the question of the temporal power. The successor of the Galilean fisherman loves to fish in troubled waters; and it is a satire upon the religion professed by the Pope that while secular Powers are straining every nerve to avert an explosion that might shake the world, the professed Viceroy of the Prince of Peace is only casting about to see what spoils he may grab amidst the general overturn. It was generally thought a conspicuous proof of the heathenism of the French Empire that its late head should have declared the peace of Europe to be dependent upon the satisfaction of the national *amour propre*. But it is far more shocking to hear from the head of an apostate Church that, unless the sword of temporal power be returned to him, he would gladly see Europe deluged in blood.

## THE DISESTABLISHMENT MOVEMENT.

## NEWCASTLE PRESBYTERIAN PRESBYTERY.

At the monthly meeting of the Newcastle Presbytery of the Presbyterian Church of England, held in John Knox Chapel, on Tuesday, March 13, the Rev. D. Lowe, moderator, presiding, the Rev. JAMES MILLIGAN, Houghton-le-Spring, moved—That this Presbytery is of opinion that in the interests

of justice, Christian unity, and Evangelical religion, the State churches of Great Britain should be disestablished and disendowed.

Had, he said, such a motion been submitted to the old United Presbyterian Presbytery of Newcastle there might have been much speaking upon it, but they were confident there would have been no debate, so thoroughly united were its members in their condemnation of State-paid churches. That presbytery gave out no uncertain sound on the disestablishment question; and the great Nonconforming bodies who are so nobly fighting the battle of religious equality always knew where to find the United Presbyterians, and were never disappointed when they looked to them for support. And now that a union has been effected among the Presbyterians in England, it was desirable to know how they, as a united church, stood in regard to this important and pressing question—a question that was engaging the attention of the leaders of thought both in the political and ecclesiastical world. (Hear, hear.) In speaking upon this subject, they had no desire to interfere with Established churches merely as religious organisations. It was only because they were churches and something more—churches and State-paid servants—churches endowed with the common property of the nation—that they lifted their voice against them. When the Church of England was established our civil rulers believed that there should only be one denomination in the land that should share the favours of the State; and they enacted that no other body of men, even for conscience' sake, should be permitted to set up another Church. They started with the idea of universal conformity: there was to be one fold and one flock. The Church was to be national in name and national in fact, and as a national Church it was to be supported out of the property of the nation. Such was the idea of our rulers when they elected to endow episcopacy. And had all the nation believed in bishops, and been willing to subscribe to the Thirty-nine, or to speak more correctly, to the Forty-two Articles, and take the laws of Christ's kingdom from the lips of civil rulers, there would at least have been no injustice in such an establishment. But it soon transpired that this comprehensive idea, like many other comprehensive ideas, was impracticable. A large number who were willing to obey the chief magistrate in temporal matters, firmly but respectfully declined to hand over their religious conscience to the makers of civil laws. They claimed the right in spiritual things of thinking for themselves; of choosing their own creed, and of worshipping God according to the dictates of their own conscience. The rulers, however, big with the idea of universal conformity, resorted to fines and confiscations; but such unchristian measures in a Christian cause were eminently unsuccessful: and the result of all, after three hundred years, was that the attempt to nationalise the Church has ended in failure. The Act of Royal Supremacy had failed; the Act of Uniformity had failed; the Test Act had failed; the Five Mile Act and the Ten Mile Act had failed. No Act of Parliament could keep the nation in the National Church; so that to-day more than half the church-going people in the land were hopelessly removed beyond the pale of the Establishment. (Applause.) But if the Church had not been able to retain the people, it had always been successful in retaining the endowments. And here the question arose, should those clergymen who ministered to less than a moiety of the Christian community continue to enjoy temporalities that were meant for a truly national Church? Was it just that a man who was at liberty to choose his own church should at the same time be compelled to support the church of another man's choice, a church, in the election of whose ministers he had no voice, and in whose form of government he had no faith? Did they put it too strongly when they said that the man who did not see the injustice of this was either wilfully blind or hopelessly beyond the reach of argument. ("Hear," and applause.) After referring to the fact that in those countries where Church and State were separate, their Christian union was most complete, the speaker proceeded to deny that the Church could any longer be regarded as the bulwark of Protestantism. The Ritualists had changed all that, and at the present day there was scarcely a dogma of the Church of Rome that was not eagerly and openly propagated in our national Establishment. These Ritualists were no longer few and feeble, doing their work in a corner—they were the most aggressive party in the Church; and the more advanced among them speak out boldly, characterising the Reformation as a mistake; avowing that their object is to undo the work of the Reformers, and lead the people of England back to the bosom of the Church of Rome. In no country where the Church had linked herself with the State had it been for the Church's good. She had everywhere suffered from this unholy alliance. Bishops might have grown fat under it, but evangelical truth has been starved. Christianity was most pure and most prosperous in those lands where establishments were unknown. They were not to be deterred from seeking to obtain the separation of Church and State by the foolish cry that, as a church they were meddling with politics—becoming political Dissenters. They were political only in so far as they sought to free religion from all politics. Were there no political churches there could be no political Dissenters. No one could deny that Established churches were part of the machinery of the State. They were public institutions, and



therefore political. Their bishops were the creation of the chief magistrate. The State made them, the State appointed them, the State paid them, and the State could dismiss them at will. When a State-paid servant like Mr. Tooth stood up for liberty of conscience, the State reminded him of his engagement, and cast the refractory servant into Horse-monger-lane Gaol. (Laughter.) In 1869 the principal plank in the Liberal platform was disestablishment for Ireland. The great cry was "Religious equality," and they were not likely to forget how the constituencies of the three kingdoms responded to that cry. The great heart of the nation was stirred, and a Liberal Ministry took office with an overwhelming majority at their back. That same year was written one of the most hopeful passages in recent British history. The church of a sect ceased to be the church of the nation, and the Prime Minister who brought about this act of justice became for the time being the most popular and powerful statesman in the kingdom. New when Mr. Gladstone disestablished the Irish Church he did either too much or too little; too much for those Churchmen that sought to keep him out of office, and too little for those Nonconformists who lifted him into power, for they refuse to believe that justice in ecclesiastical matters should begin and end with Ireland. (Hear, hear.) The question of disestablishment having once come to the front, could not by any dexterity of statesmanship be thrust into the background. This was the pressing question of the day; the one that next awaited solution. So urgent was it that it could not wait for even the most distinguished statesman. The statesman who halted here must fall into the background, and make room for those prepared to say that the feelings of Dissenters should no longer be outraged in the burying of their dead by arrogant State-paid ecclesiastics, and that not a shilling of our national resources should go for the support of a Church which called itself Protestant after it has lost the courage to protest, and had become the principal highway to Rome. Even some of the warmest supporters of Establishments confessed that these institutions were out of harmony with the times. They were something in the present, but not of it. They were the last of a long series of unjust acts perpetrated by their legislative ancestors against the religious conscience of the people. And now that the forces are mustering which were to decide this great question, they were confident that that presbytery of the church of which it was a part will not be found adopting a do-nothing policy. Dissenters had gained the present liberties, not by an expectant, but by an aggressive policy—by motions, speeches, manifestoes, and petitions; and these must be repeated till religious toleration (an intolerable expression in a free country) gave place to complete religious equality. (Loud applause.)

The Rev. W. STEELE (South Shields) seconded the motion. Looking at the signs of the times, at the events which had been transpiring, and at the state of public opinion in the country, it must be felt by many of them that there was an urgent necessity for our taking up the subject with which the motion dealt as a serious practical question, which they must do their best to bring to a proper issue, tolerated. People were coming slowly to admit that a church could exist and extend its boundaries and do most efficient work without any State subsidy and artificial prestige—that the work of Christ could be carried on not only without the help of the State, but even in spite of all the opposing influences and disadvantageous circumstances arising from the existence of a State Church in their midst. And, furthermore, the feeling was growing that nothing so much stood in the way of the union of Christians in our land as that churches in our midst should be put in this false position. (Applause.)

The Rev. Mr. TASKEE, North Shields, moved the previous question, and said he was sorry the discussion should have occurred at this stage. He based his position on the ground of expediency more than anything else. It was well known that during the Union negotiations in Scotland between the Free Church and the United Presbyterian Church this was just the bone of contention between the two sections. They knew that when the Reformed Presbyterian Church united with the Free Church, as a matter of policy the question was not discussed at the next meeting of the Assembly. When he heard of this motion his impression was that it was bringing on the matter rather too soon—he meant too soon in their experience as a united church.

Mr. KEENLYSIDE (Blyth) seconded the amendment.

Mr. MILLIGAN replied that the question should not take that court nor any other court of the United Church by surprise. It was a question which had been discussed in the English Presbyterian Church, and had been carried in the very Presbytery of Newcastle, which previously belonged to the English Presbyterian Church. Why, therefore, they should be muzzled for a whole twelve-month, seeing that the subject had been ventilated in the English Presbyterian Church all over the land, was a thing he could not understand.

The court then divided, and the amendment was rejected, the original motion being carried by a large majority.

#### THE REV. J. McDUGALL'S MEETINGS.

LIVERPOOL.—ROWDY DISTURBANCES.—On Friday of last week the Rev. J. McDougall, of Darwen, lectured at the Concert Hall, Liverpool, under the auspices of the Working Men's Reform

Association. Mr. Wm. Simpson took the chair, and there was a good attendance. The *Liverpool Daily Post* says that though it was apparent from some expressions of feeling, while the audience were assembling, that there was a strong contingent of the meeting not at all in sympathy with the acknowledged object of the lecture, yet there was little or no indication of the disorderly and disgraceful proceedings which followed. The lecturer had got a very little way through his lecture when loud cries of disapprobation stopped him. The Chairman asked for a fair hearing, and these were discontinued for a time. Then came a resort to Kentish fire. Once and again, as Mr. McDougall proceeded, similar proceedings took place, but he said that "he would stop there until next morning to deliver his lecture," and that "stamping or shouting would not deter him." The audience continued to let him say a few words, and again interrupted him with hisses, cock-crowing, "Rule Britannia," etc. Nevertheless, as quiet was temporarily restored, Mr. McDougall proceeded, and ultimately finished amidst a round of Kentish fire. Mr. Shaw then came forward and proposed a resolution which was seconded by Mr. Bathgate, but the noise prevented the speakers from being heard. Over and over Mr. Bathgate resumed his position, but his voice was at once drowned. The same happened to the chairman, but nevertheless a resolution was put to the meeting and carried. As those on the platform were leaving, several small bags of flour were thrown. Several of these missiles fell upon the lecturer, and the flour covered his clothes all over. Other persons upon the platform got a portion of the flour, and among those who thus suffered was a representative of a local Conservative contemporary. Amidst this confusion the meeting ended.

CHESTERFIELD.—On Tuesday Mr. McDougall lectured at Chesterfield to a full audience. Opposition had been anticipated, but, although several strong opponents of disestablishment were present, they "held their peace." Mr. Manlove presided and made a good opening speech. The lecturer treated on the subject of disendowment, upon which he delivered an effective address, which was received with great applause. Some brief but pertinent speeches were afterwards given by the Rev. B. Stubbs, Rev. G. Snashall, Councillor Hegginsbotham, and the Rev. J. Hulme.

#### THE REV. J. G. ROGERS AT LEEDS.

The Rev. J. G. Rogers lectured last Tuesday to a large audience in the Albert Hall, Leeds, in connection with the Nonconformist Union. Mr. W. H. Conyers presided. Some cayenne pepper distributed through the room produced some rather disagreeable effects, but made no particular difference to the meeting. Mr. Rogers, in referring to it, said that in the course of his public life he had met with a considerable variety of opposition. He had had to contend with opponents who could only be compared to the wild beasts at Ephesus, their only business being to howl. It had also been his lot to meet with more reasonable opponents, of whom he did not complain; but to-night he met with a new kind of enemy. (A laugh.) He knew what it was to deal with people primed with beer, but to speak in a room almost suffocating with cayenne pepper was an entirely new experience. (A laugh, and "Hear, hear.") It was, however, very appropriate, for those acquainted with physiology understood that cayenne pepper was sometimes an excellent remedy for a decayed Tooth. (Laughter and cheers.) If there was anything unworthy in that joke let those take the responsibility of it who introduced the pepper. (Laughter and "Hear, hear.") Mr. Rogers proceeded to deliver an address on the Tooth case, which was listened to with sustained attention and hearty applause. Mr. Tatham and Mr. E. Butler afterwards spoke.

#### THE REV. CHARLES WILLIAMS AT MILNSBRIDGE.

A large audience assembled to hear Mr. Williams, of Accrington, at Milnsbridge on Thursday last. Councillor Hanson presided. The chairman alluded to recent seizures by the vicar of Almondsbury, after which Mr. Williams dealt with his subject, replying to a recent lecture by Mr. Berger. Some of the points made were exceedingly good, and were thoroughly appreciated by the audience. A Mr. Sykes put several questions, to which Mr. Williams replied, but at the end there was some interruption and disorder.

#### MR. GORDON IN KENT.

FAVERSHAM.—On Monday evening last Mr. Gordon lectured in the Public Hall, Faversham, East Kent, Joshua Cox, Esq., of Canterbury, presiding. It was a first meeting, and there was a very considerable attendance. The lecture was received with great interest, and there was a somewhat sharp controversy subsequently between a neighbouring clergyman and the lecturer.

DARTFORD.—On Tuesday evening, Mr. Gordon was in the Victoria Rooms, Dartford, John Spicer, Esq., of Eltham, in the chair. Owing to an intense local agitation about some newly enclosed ground, in connection with which a public meeting had been suddenly called, Mr. Gordon's audience was only small. There was every appreciation, however, of lecturer's positions.

MARGATE.—On Wednesday evening, at the Foresters' Hall, Mr. Inman, presiding for Mr. Gordon. It was not a full, but an enthusiastic audience, and very representative, and there was no opposition.

CANTERBURY.—At St. George's Hall, Thursday evening, Joshua Cox, Esq., occupied the chair. There was a crowded audience, and great interest, and sustained enthusiasm. It was a most important meeting every way, and great desire was expressed for another. Some few opponents were present, but no headway was made by them.

GRAVESEND.—On Friday night the Workman's Hall here was about half filled. The Rev. W. Shrewsbury, of Greenhithe, took the chair, and there was a cordial reception of lecturer and lecture. Such a Parliamentary borough, however, ought to speak out with emphasis.

#### MEETINGS IN NORTHUMBERLAND AND DURHAM.

SEATON BURN.—A good audience came together on Tuesday evening, March 20, at the New Connexion Chapel at this place, to hear the Rev. James Browne's lecture on "The Church of England a Parliamentary Church." Mr. T. Gascoign presided, and a resolution, moved by Mr. W. Atchison and seconded by Mr. W. Soulby, approving the principles of the Liberation Society, was passed unanimously.

DUNSTON.—On Wednesday evening, March 21, the Rev. James Browne, B.A., lectured here on "The Principles and Aims of the Liberation Society." The attendance was much more numerous, and the feeling more hearty, than was expected for a first meeting in this place. A vote of thanks to the lecturer, and in favour of the society's objects, was carried without opposition.

SEAHAM HARBOUR.—A fairly-attended meeting was held here on Thursday evening, March 22, under the presidency of J. B. Petrie, Esq., when Mr. Browne delivered a lecture on "The Church of England a Parliamentary Church." Many opposing questions were asked by a gentleman in the audience, and were readily and clearly answered by the lecturer. The Rev. — Kendal, the Rev. W. J. Hooking, and the Rev. Henry Martin took part in the meeting, and a favourable resolution was passed with only one adverse vote.

WREKENTON.—At the Mechanics' Institute in this colliery village a meeting was held on Friday, March 23, Mr. H. B. S. Thompson in the chair, and the Rev. James Browne, B.A., lectured on "The Character of the Church of England as a Parliamentary Institution." Vigorous speeches were afterwards made by Mr. W. Smith and Mr. Milburn (a Churchman), who stated that, though a Churchman, he knew of no institution in this country so much needing purification and reform. A resolution, moved and seconded by these gentlemen, thanking the lecturer and declaring in favour of disestablishment and disendowment, was passed unanimously, and a vote of thanks to the chairman closed the proceedings.

#### MR. FISHER'S MEETINGS.

BASINGSTOKE.—On Monday Mr. Fisher lectured here in the Town Hall, the Rev. J. E. Flower in the chair. There was a good representative attendance, and Mr. Fisher was cordially listened to. The Rev. C. Lacon said some words in opposition.

FELTHAM.—On Tuesday evening Mr. Fisher lectured in the Public Hall on "The Burials Question." Mr. Wright occupied the chair. In consequence of a local burial scandal, great interest was taken in the subject, and there was a large attendance. Hearty votes brought the meeting to a close.

ALTON.—On Wednesday night Mr. Fisher lectured in the Town Hall on "Disestablishment, a Blessing to the Church and the Nation." Mr. Bird occupied the chair. The lecture was very cordially received by a highly respectable audience.

#### THE REV. J. B. HEARD, M.A., IN THE MIDLANDS.

TAMWORTH.—On Monday evening, 12th March, in the Town Hall, the Rev. J. B. Heard spoke on "A Clergyman's Reasons for Disestablishment." He narrated his own experience as a clergyman of the National Church during a period of twenty-three years, showing that the union of Christendom in our own land as impossible with an Establishment. The chair was ably occupied by E. B. Hamel, Esq. The Rev. Brooke Lambert, the vicar of Tamworth, in very courteous terms, expressed his disapproval of the society's objects and work. He spoke as a Christian gentleman, in strong contrast to the bitterness and contempt too often witnessed.

KINGTON.—This quiet Herefordshire town was visited on Wednesday, 14th March, by the Rev. J. B. Heard, who, in the Assembly Room, lectured on "Ritualism, and its Remedy." A large company was present, and gave a good hearing to the lecturer, who dwelt upon the spread of Ritualism, and its effects upon the spiritual life of those amongst whom it prevails, feeding the Church of Rome by preparing for its communion the members of a professedly Protestant communion, and that under theegis of the whole people. The Rev. R. Shindler occupied the chair, to whom, and to Mr. Heard, the customary votes of thanks were passed. Mr. G. Hastings attended with Mr. Heard at the above meetings.

#### OTHER MEETINGS.

PADDOCK, HUDDERSFIELD.—March 23, the Rev. David Heath, Nonconformist Minister, delivered a lecture in the Assembly Room, on "John Bunyan, and the religious struggles of his times." Mr. James Crosland, of Royd's Mount, presided, and expressed his conviction that religious equality would operate beneficially and not injuriously, as some persons supposed. The lecturer showed the impolicy and injustice of legal restrictions upon religious



freedom. The meeting was rendered additionally interesting by a few short and stirring addresses in support of the votes of thanks to the lecturer and chairman, by the Rev. H. J. Boyd (Independent), the Rev. R. Speed (Baptist), of Mulsbridge, who had resided twelve years in Bedford, Mr. G. H. Hanson, town councillor, and Mr. John Andrew, of Leeds.

OPENSHEAW.—March 15, the Rev. J. S. Balmer lectured in the U.F.M. schoolroom, Stephen Massey, Esq., in the chair. Full attendance. Afterwards Messrs. J. H. Crossfield, J. F. Alexander, and others spoke.

PERCY STREET, MANCHESTER.—March 20, the Rev. D. Jones Hamer lectured in the Liberal Club in the place of the Rev. J. McDougall, Mr. Councillor Smith in the chair. Afterwards Messrs. Boughey, Axon, and J. F. Alexander spoke. Many opponents present, and who were complimented on their improved manner at public meetings.

ARNOLD.—The Rev. E. D. Cornish, of Basford, lectured here last Tuesday, Mr. Higginbotham presiding. The lecturer made a good impression. Mr. Pembleton, Mr. Emerson, and Mr. Straw, subsequently addressed the meeting.

STOCKWELL.—On Tuesday evening, Mr. Fisher lectured to the Young Men's Mutual Improvement Society on "Ritualism: what it is, and how to deal with it." The Rev. J. B. Heard, M.A., occupied the chair, and introduced the lecturer in an able speech. The lecture was well received, and was followed by an animated discussion and a unanimous vote of thanks.

EDGWARE-ROAD.—Mr. Kearley gave a brief address in the Baptist Chapel, Church-street, on Thursday, the 22nd inst., the Rev. Dawson Burns, M.A., in the chair. It was a most inclement night, and the audience was small, although hearty and unanimous. Mr. Kearley was cordially thanked, and the wish expressed for another meeting.

LOWER NORWOOD.—The Rev. J. Manley Camp gave a lecture on "Disestablishment: the cry for it from within and from without the Church," in the Lecture Hall. Thos. Spurrier, Esq., presided, and introduced the lecturer in a very able and efficient address. The audience was small, but select and influential. This was a first meeting, and the lecturer was asked to pay another visit.

The Halifax Vicar's Rate Bill came on Friday before Mr. Raikes (Chairman of Ways and Means) as an unopposed bill. The preamble was passed, and subsequently the bill, which had been before the Lords, was also passed.

It is announced that the Ecclesiastical Commissioners will be able, at their first meeting after Easter, to give the certificate necessary for the constitution of the new see of St. Alban's, and the Bishop of Rochester will be translated to the new see by letters patent.

DISESTABLISHMENT IN SCOTLAND.—The Free Presbytery of Dunfermline have resolved, after a division, to overture the General Assembly to take steps for bringing before the Legislature the demand of the Free Church of Scotland in 1843 for the disestablishment of the existing Established Church, with a view to ecclesiastical peace and reconstruction.

CHURCH ESTABLISHMENTS IN INDIA.—In the House of Commons on Monday, Lord G. Hamilton informed Mr. Baxter that the Government of India adopted a resolution last year to reduce Church Establishments, not only in Madras, but throughout India; but that such "establishments" did not mean chaplains or chaplains' pay, but simply servants in connection with the churches.

A CONTUMACIOUS RECTOR.—The Rev. Pelham Dale, rector of St. Vedast, Foster-lane, not having made his submission to Lord Penzance as directed under the Public Worship Regulation Act, and his three months' suspension having expired, the Bishop of London has sequestered the living, and an official notice to that effect was posted on the church doors on Sunday and was guarded by a policeman all day.

ST. JAMES'S, HATCHAM.—Four pictures on Scriptural subjects, painted by the Rev. A. Tooth, which were placed in front of the chancel screen of St. James's Church, Hatcham, were on Saturday night or early on Sunday morning covered with a thick coating of black paint. The person who committed this act is supposed to have gained admittance to the church by the baptistery door, which had been left unfastened.

THE NEW YORKSHIRE BISHOPRIC.—The *Leeds Mercury* says the leading Churchmen of Sheffield learned on Thursday, with some surprise, that Mr. Cross intended in the bill about to be introduced to separate Sheffield from the diocese of York and add it to the proposed new diocese of Wakefield. A meeting was hurriedly called at Sheffield on Saturday, presided over by Sir John Brown, at which a memorial against the proposed severance was adopted, and a deputation appointed to lay it before Mr. Cross. The memorial suggested that if a division of the diocese should be necessary Sheffield itself would make a convenient cathedral town for a new bishopric.

DIVINE WORSHIP FACILITIES BILL.—The bill to provide further facilities for the performance of Divine worship according to the rites of the Church of England, prepared and brought in by Mr. Wilbraham Egerton, Mr. Birley, Mr. Whitwell, and Mr. Rodwell, is published. It consists of fifteen clauses, the second of which empowers a bishop to license a clergyman to officiate in any case where it is thought expedient, either by the bishop, the churchwardens, or the parishioners,

that additional facilities for the performance of Divine worship should be provided for a parish. No licence, however, is to be granted unless the payment to the clergyman is secured, and sufficient additional accommodation is provided to the satisfaction of the bishop. The bishop may also grant a licence under the Act when the incumbent has habitually neglected to discharge the duties appertaining to the cure of souls in his parish; but, before granting such a licence, the bishop may, if he thinks fit, or has been requested in writing to do so, appoint a commission of inquiry, such commissioners to consist of five persons. The bishop is not to include in any licence granted by him the solemnisation of marriage.

THE RIDSDALE CASE.—There is as yet no announcement as to the time when the report of the Judicial Committee will be delivered; but from two independent quarters we are confidently informed that the judgment has been actually agreed on. The illegality of the sacrificial vestments is understood to have been decided on Wednesday, March 7, with only three dissentient voices. On the other hand, so much of the Purchas judgment will be reversed as authoritatively prohibiting the eastward position, or what has been called "back to the people," at the Holy Communion. The position at the table will be left optional; but the statement of the *Church Times* that "the majority of the judges are satisfied as to the legality of the vestments," appears to be flatly contradicted. There appears to be as little ground for the impeachment of "lack of moral courage" on the part of the majority, who were said to have been influenced by "the supposed popular hostility" to the vestments, and "the possible vindictive action of the Evangelical party." It will, however, be more respectful to the court to postpone criticism till the actual judgment is published.

—Record.

SOUTHAMPTON NONCONFORMIST ASSOCIATION.—At a recent meeting in the lecture room of Albion Chapel, Southampton, the Rev. S. March, B.A., the pastor, in the chair, it was decided to form a Nonconformist Association with the view of securing unity of action amongst the Dissenters of the town in regard to matters affecting their common interests. It was resolved that the following should be the objects of the association:—(1) By forming a bond of union between Nonconformist Churches for mutual conference, counsel, and support. (2) By bringing about, through its representative committee, an agreement between the various churches as to public engagements, so that they may not clash, and that a common interest in them may be promoted. (3) By taking such action as may be considered desirable, whenever occasion arises, in regard to imperial and local questions specially affecting the interests of Nonconformists. (4) By adopting measures for maintaining and disseminating Nonconformist principles. It was resolved that this scheme should be communicated to the several churches, and that they be requested to elect members to represent them on the committee. Among those who were present at the meeting and took part in the proceedings were the Revs. R. Urquhart, W. Heaton, H. O. Mackey, S. B. Stribling, and P. Labdon; Messrs. G. Dowman, A. J. Miller, J. R. Smith, A. Barling, J. B. Basely, W. Cox, E. T. Sims, jun., H. Milsom, W. Bailey, W. Moody, W. Hawkesworth, H. Rose, W. Candy, A. Hillier, C. R. Cosens, T. Northover, W. A. Sworn, &c. The Revs. Dr. Wright, H. H. Carlyle, and others, who had assisted in the preliminary arrangements, were unable to be present at the meeting, but conveyed their hearty sympathy with its objects.

DEAN STANLEY AT DARLINGTON.—The anniversary of the inauguration of the British and Foreign Schools Society Training College for the North of England was held yesterday at the College, Darlington. Dean Stanley presided, and briefly drew attention to the practical adoption by the Legislature of the principles of the society. The formal business having been transacted the meeting closed. In the evening Dean Stanley delivered a lecture in the central hall on "Our Common Christianity." Mr. Henry Pease presided, and introduced the lecturer, who said that the British and Foreign Schools Society rested on the assumption that there was a common ground on which the Churches of Christendom might meet. There were many things in the belief of Christianity which it had in common with others, the immortality of the soul, for instance. But there were some principles so little known, or existing so rudely, that it might be said they did not exist at all prior to Christianity, such as the principle of the universal benevolence of the Supreme Governor of the universe and the belief that He was our Father. They had to ask what were the special points of goodness on which Christianity laid stress, and they were answered: universal goodness; purity, to which holiness was a new name; truthfulness, humility, and lowliness, for which neither Greek nor Latin had previously adequate expression. Other kindred principles were those which Charles Kingsley held so tenaciously—the doctrine that the world was God's world, not the Devil's; the principle that the darkest side of human nature and the evils which afflicted humanity were, if not blessings, yet channels of blessings; the principle that religion, as viewed by Christianity, was spiritual, depending not on formal questions but in its connection with the invisible spirit of man and the invisible spirit of God. On principles like these, when found, the spirit of Christianity rested. The enforcement of these principles did not conflict with the outward mani-

festations of religion in our churches. Indeed, they were tests to enable us to learn whether we had imbibed the fundamental principles of Christianity. Where good was shown in any man, we saw, as in a mirror, the reflection of the source of all good.

THE EXPULSION FROM BOSTON SPA SCHOOL.—In the House of Commons on Monday, Mr. Barran asked the Vice-President of the Council whether his attention had been called to a statement which appeared in the *Leeds Mercury* and other papers to the effect that at Boston Spa, near Leeds, a little girl was expelled from the national school, which was in receipt of a Government grant, for omitting to curtsy to the clergyman's wife in the street; and whether the refusal of this act of obeisance was a sufficient justification for depriving the child of the means of education at the only public school within her reach. Lord Sandon replied that he had heard nothing whatever of this case until the hon. gentleman's question appeared on the paper, and nothing whatever was known of the case in the Education Department. It was obvious, therefore, that he could not give an opinion upon a supposed case, but he thought it was just as well to mention that, considering the present law made attendance at school, or the possession of certain educational attainments, a condition of a child's labour, the department discouraged as far as possible the practice of expulsion from school as a punishment for school offences. If the hon. gentleman had any personal acquaintance with the facts of the case, or with those of any similar local disagreement about school matters, and he would be so kind as to call upon him at the Education Office he doubted not that on talking the matter over they should be able to settle it satisfactorily without encroaching upon the time of Parliament. (Cries of "Oh, oh," and Ministerial cheers.) Mr. Barran: May I ask the noble lord if he will make inquiries? (Hear, hear.) I should not have put this question on the paper if I had not sufficiently authentic information on which to base my statement. Lord Sandon: If the hon. gentleman will kindly come to me and state the facts of the case—(Loud cries of "No, no," from the Opposition, which caused the noble lord to resume his seat.) Mr. Barran, who was greeted with cries of "Oh, oh," from the Ministerial benches, said: I beg to give notice that I will repeat the question. (Hear, hear.) On this subject the *Leeds Mercury* remarks:—"This particular question is not one between Lord Sandon and Mr. Barran, but between the Education Department and the country. Trumpery as the origin of this scandal may have been, a point of grave national importance has been raised by it, and we greatly regret that Lord Sandon seemed so painfully oblivious to the real merits of the case. We can only trust that before it is brought forward again some of his colleagues will have instructed the noble lord in the art of dealing with questions of this description. Happily, the notice given by the member for Leeds shows that the case is not to be allowed to drop without that full investigation which it so manifestly demands."

## Religious and Denominational News.

### REV. E. WHITE'S TWENTY-FIFTH ANNIVERSARY AT HAWLEY ROAD.

Last Wednesday evening the twenty-fifth anniversary of the ministry of the Rev. Edward White, at St. Paul's Chapel, Hawley-road, Kentish-town, was celebrated by a public meeting in the chapel, which was largely attended. The pastor presided, supported by Mr. R. W. Dale, M.A., Dr. Underhill, Revs. J. B. Heard, M.A., and S. Minton. The Old Hundredth hymn having been sung.

The CHAIRMAN commenced by saying that this was in no sense a meeting of the Church, but for public objects alone to take some account of the course of English history during the last quarter-of-a-century, and thereby, perhaps, extend through that neighbourhood an interest in some of those movements which had contributed to make England what she was to-day. Many friends would have been present but for previous engagements, and he had letters of sympathy and even affection from Dr. Raleigh, Dr. Henry Reynolds, Dr. E. Pétavel, Sir Charles Reed, Dr. Donald Fraser, Mr. Henry Richard, M.P., and Mr. Edward Miall, the last of whom expressed his heartiest congratulations, and said that his present nervous debility prevented him from attending any public meetings. Mr. White proceeded to refer to the great events that had occurred in the quarter-of-a-century during which their church union there had lasted. Among these were the rise and fall of the second French Empire, the Crimean War, the Indian Mutiny, the establishment of Italian unity, the extinction of the temporal power of the Pope, the restoration of the Teutonic Empire, the defeat of France, and her rise from the lowest depression, the Vatican Council and in Spain half-a-dozen revolutions. At home during that period they had seen a Parliamentary Reform Act, hardly less important than the first; the glorious Ministry of Mr. Gladstone, with its seven great monumental achievements in legislation, which men will honour the more they come to understand them—the settlement of the Irish Tenant Right, the completion of Free Trade, the reconstruction of the Courts of Judicature, and the concession of perfect legislative freedom to the colonies. In respect to social and domestic events they had a population better fed, and clothed, and housed; better organised, better taught—on the whole, better principled and better



governed, than ever before, and he believed more penetrated with the practical principles of Christianity. All honour to the illustrious statesmen on both sides of the House, to whom, under God, they owed those social blessings. All honour, too, to the illustrious and accomplished lady under whose just and beneficent sceptre that progress had been made, who had lived for her people, illustrated the age by her example, and would live for ever in the national affection; and whose career as Maiden, Wife, Mother, Sovereign, those who, like himself, were born in the same year and month with her might be excused for contemplating with an especial pride and delight as the finest flower of the May of 1819. But, most of all, honour to Him whose truth had inspired both the nation and its rulers with the desire to "serve their generation according to the will of God." If they turned to look at the advances of religious liberty, they had not attained that equality before the law which they would soon no doubt realise. The longer disestablishment was delayed, the more dangerous would be the quality of the hierarchy with which they would have to deal. There was all the difference in the world between a disestablished Protestant and a Popish clergy. While yet the Anglican laity retain their Protestantism, set them free, for then the people would make short work with the Popish clergy. But give the Romanisers time, and they would corrupt the people to the core. They had not succeeded in those twenty-five years in wholly disestablishing the Church of England; but disestablishment was a thing of degrees, and the quarter of a century had seen the following achievements accomplished in legislation—not by men who absurdly thought that spiritual religion required them to give all their attention to a world unseen, but rather to serve God in the world which is visible; not by men who, with false sanctimony, would give over all influence to the devil and his angels, but by men who had wrought with persistent endeavours, in the thick of the conflict, to promote justice and equity in legislation, and to advance the physical and moral happiness of mankind in daily life. To Mr. Herbert Skeats he owed the following table of advances in that direction:—

In 1851, the Government announced that it abandoned the *Regium Donum*—a vote of money to Dissenting ministers.

In 1853, we obtained the abolition of the clergy reserves in Canada; and equal rights for Dissenters were guaranteed by the Burial Act of the same year.

In 1854, Parliament decreed the opening of the Universities to Dissenters, so far as degrees were concerned.

In 1857, a revision of the Burial Acts was obtained, in which it was provided that no wall or fence was to be required between the consecrated and unconsecrated grounds, and that the board fees were to be alike on both sides.

In 1858, the Jews were admitted to Parliament.

In 1858, Ministers' Money (as State pay) was abolished in Ireland.

In 1859, the Endowed Schools Act was passed, admitting all children to endowed schools, with liberty of withdrawing from religious instruction.

In 1867, the Qualifications for Offices Act was obtained by Mr. Haddfield, and the Dublin Professorships Act, admitting persons of all faiths to secular professorships. In this year the Offices and Oaths Act was also passed.

In 1868 came that healing measure, the Abolition of Compulsory Church-rates. In the same year there were the Irish Burial Act and the Act for the Abolition of Ecclesiastical Grants in Jamaica.

In 1869 was passed the great Act for the Abolition of the Irish Church Establishment by Mr. Gladstone; and the Second Endowed Schools Act, opening the governing bodies to Dissenters.

In 1870, the Abolition of the Edinburgh Annuity Tax was enacted.

In 1871, the Second University Tests Abolition Act passed, opening Professorships and Fellowships to Nonconformists.

Besides the above, State Grants for Ecclesiastical Purposes have been abolished during the twenty-five years in—(1) South Australia; (2) New South Wales; (3) Queensland; (4) Victoria; (5) New Zealand; (6) The Bahamas; (7) The Cape of Good Hope.

Every one of those Acts was a victory over ecclesiastical selfishness, favouritism, and injustice, and such progress argued favourably for the great final triumph which the people were resolved to secure. If, lastly, they turned to the spiritual history of the nation during the past quarter-of-a-century, they saw the growth and progress, in a marvellous degree, of that deeply-rooted, well-instructed, and resolute Protestant Christianity which had been the glory and strength of England since the Reformation. The teaching of scores of thousands of pulpits, of scores of thousands of schools, had raised up a generation as little disposed to infidelity and Popery as any who ever inherited that island. Free Churchmanship had extended on every side, and with it a great and blessed freedom of opinion and speech; which could turn to final evil only if the lovers of God and of truth failed in their duty. Men were thinking more deeply and earnestly of the great problems of existence than ever before. Their views of the universe had extended with science, and with these their interest in the condition and prospects of humanity. There was a wonderful loosening of old superstitions, and a readiness to study and inquire—perhaps more among the laity than the clergy. (Mr. DALE: "No, no," and laughter.) Evil there might be, but there was also good, in connection with that upheaval of thought, but amid all the destructive and solvent energies of modern literature, the Bible still lived, and flourished. The revival of sacerdotal tastes on the one side, and of Atheistic scepticism on the other, he regarded as mutually

destructive, leaving the field clearer for the advance of Scriptural Christianity. On the discussions that had arisen as to the interpretation to be put upon the Bible regarded as a Revelation of Everlasting Life, they had taken some share, and in carrying it on they had had to submit to some needful sacrifices. The doctrine that neither natural reason nor Scripture represent man as, by his birth, endowed with endless and indestructible being—that the prospect of such endless life in the Divine image was lost by sin; that the very object of the Incarnation was to immortalise, as well as to sanctify and save, mankind; and, finally, that none but the "sons of God" by a "second birth" were destined to eternal life, was still regarded with great hostility and suspicion. The ancient doctrine of an endless misery had been widely shaken. But it had been largely replaced for a time by various types of Universalism, or the doctrine of the final salvation of all mankind—a doctrine which he thought made the New Testament a most unintelligible book. Mr. White concluded with a few appropriate words in reference to the friends who would address them and sat down amid cheers.

The Rev. J. B. HEARD, being called upon by the chairman to address the meeting, after some prefatory remarks, said he was there to record his high esteem for one whose ministry from first to last had been "unworldly" in the fullest sense of the word. Ministers in free and unendowed churches were peculiarly exposed to certain forms of worldliness. Preachers were tested not so much by the written Word as by current opinions, which passed for orthodoxy. The man who dared to think for himself was thought to be "dangerous" and "not sound." The condition of the Church at that time was, he thought, little less than chaotic, and in taking a survey of the subject, he inquired what the Church was intended to be, what she had actually become, and the stages by which she had descended from the ideal to her present actual state? The Church of Christ was intended to become the manifestation of the kingdom of God among men. During His ministry on earth Christ dwelt almost exclusively on the kingdom of God, and the apostles assumed the existence of the Church and described it. The Church was constituted as a society to set forth the hidden Saviour to men, and in that sense it was His body and fulness, embodying His spirit and manifesting His mind to men. Departing from this ideal, the Church, as a society, had become one of the kingdoms of the world, regulated by its principles, and submitting to its rules of action. Notwithstanding Christ's command she had organised herself as a hierarchy with gradations of rank, forgetting that he who would be chief must first be servant of all. The origin of the present corruption of the Church he traced to the influence of the Roman idea of a great centralised monarchy, in which organisation took the place of life and uniformity of unity. The Church became a national cult and a department of State, under Constantine. Its bishops became prelates, and the ecclesiastical gave place to civil supremacy. The two opposite tyrannies of clericalism and Caesarism had since been in continual conflict. The only remedy for that state of things was the birth of a State which should be purely secular, and a Church which should be purely spiritual. No reform of the Church would be worth much which did not go down to the root principle of the hierarchy. Disestablishment would only be another name for re-establishment—if the Church was to set up for itself again as an organised hierarchy. The mere political Nonconformist who could only see the evils of Caesarism and expected disestablishment pure and simple to be a panacea for all the corruptions of the Church, might find himself mistaken if he had his wishes and carried his point at one sweep. The right plan was to seek to abate both forms of corruption simultaneously. No half reforms and no mere political *coup d'état* like that which disestablished the Irish Church would be sufficient. The loss of political status—or the decline of Caesarism—might lead to the decline of clericalism, but as in the case of modern Ultramontanism it was quite possible that clericalism might revive on the ruins of Caesarism, and in that case it were better to leave Erastianism untouched for the present as the natural check to ecclesiasticism.

Mr. R. W. DALE, M.A., said if that were the fitting occasion he should be inclined to follow the speculations of Mr. Heard's paper—to consider whether it was worth while in that country to perpetuate Erastianism in the hope of checking Clericalism. But he thought ecclesiastical history afforded no encouragement to pursue that policy. Two hundred years ago the Sacerdotalism of the State expelled from the National Church its most Evangelical element, but now Sacerdotalism found its strongest support and true ally in the State-Church. His hope for the destruction of Sacerdotalism largely rested upon the early dissolution of Church and State connection. But leaving that subject, he felt that that anniversary would be incomplete if there was no recognition of the service which Mr. White had rendered to the theological faith of the country by the courage, earnestness, and ability with which he had maintained and illustrated the doctrine that the highest and truest life of man was that which he received from Christ. He was thankful for the indomitable spirit with which Mr. White had maintained what he believed to be the truth. Mr. Dale proceeded to discuss the doctrine referred to, and in conclusion said he thanked God that the ministry of his dear friend had

been crowned with much success, and expressed the hope that the review of the past twenty-five years would enkindle fresh zeal and strengthen faith in the power and love of God, and that future years might see a richer and nobler harvest still.

Dr. UNDERHILL said that although he had from an early age studied that subject, he did not quite agree with Mr. White's views, which he would not, however, discuss on that occasion. Referring to the remarkable opening of all the world to the reception, and hearing of the Gospel, he said that Japan, China, and Africa, and every country in the world was now open to the Christian missionary. The vast growth of the English people and language was also very remarkable. In 500 years the English race had increased from six to sixty or seventy millions, and its power, commerce, and language were carried to every part of the world. The English language was capable of expressing any thought, of teaching any dogma or scientific fact, or any conception of the mind. The natives of India were learning it, and it was the great instrument of their regeneration and a most potent power to overthrow idolatry and the philosophies and institutions by which they had been bound. Some thought that unbelief was making great inroads upon Christianity, and that infidelity was shaking the foundations of the Christian faith; but he thought that the result of all the attacks upon the Bible substantiated those foundations, and that the great facts of the Gospel were still unharmed. The writings of Strauss and Renan had almost fallen into oblivion, and the most recent attack in "Supernatural Religion" was following the same course. The attacks had resulted in distinctly bringing out the fact that the Epistles of Paul were written by one who dealt with questions within his own knowledge, and there was not one great fact of the Gospel which might not be substantiated therefrom. The effect of criticisms had been the affirmation that Christianity was the religion for mankind, and brought before men the only means by which they could be saved. Although he differed on some points with Mr. White, he admired the conscientiousness and boldness with which he had proclaimed unpalatable truth, and the manner in which he had sustained assaults under which some men would have sunk.

The Rev. S. MINTON said he believed there were a good many Churchmen who felt about the Establishment as Tillotson did about the Athanasian Creed—they wished they were well rid of it, but the getting rid of it appeared to them too awful a subject for serious contemplation. He wished the battle was over, that they might have peace and quietness; but, meanwhile, let them do what they could to mitigate the horrors of war, and show that brotherly love was strong enough to overcome the repellent and separating influence of such antagonism. It was a triumph of Christian love when it bore the strain, not only of widely divergent opinions, but also of direct practical contest, on matters which both parties thought highly important. If a Churchman asked how he could fraternise with a Dissenter who was trying to pull down his Church, or a Dissenter asked how he could fraternise with a Churchman who was trying to maintain an unjust political advantage over him—the answer was, by thinking more of the great eternal verities dear to both. Mr. White had ministered there for a quarter of a century, and few living men had fought so long at such odds, and won such a victory as he had done. He had a burden from the Lord laid upon him, which conferred incalculable honour upon the bearer, but one that would have sunk most men in similar circumstances. God had opened his eyes to see a great truth written in the Scriptures, but in a different sense to that in which it was commonly received, and so opposition was aroused. He had steadily and bravely borne up against the stream of unpopularity for twenty-five years, and the result was that he now stood in as firm a position, with as honoured a name, and surrounded by as attached a body of Christian worshippers, and with as much to be thankful for in a spiritual point of view, as any minister in London. He trusted that he (Mr. White) would thank God and take courage from that anniversary, and that his friends would rejoice at the tokens which God had shown him for good, and be stimulated to grasp the banner more firmly.

The CHAIRMAN, in a few concluding words, referred in eulogistic terms to his old friend the Rev. Henry Dobney, and to the interesting theological discussions that were going on in some portions of the press, after which the doxology was sung and the benediction pronounced.

#### DEPARTURE OF THE REV. THOMAS JONES FOR AUSTRALIA.

As our readers are aware, the Rev. Thomas Jones, formerly of London, and for the past seven years the much-esteemed minister of Walter's-road Congregational Church at Swansea, has yielded to the pressure brought to bear upon him by some of the leading members of the Congregational body both in this country and in Australia, and has consented to undertake a three years' special ministry in Melbourne. The work to which Mr. Jones has been called is one which he is specially fitted to fulfil, while it is thought that his health, which has suffered somewhat from the winters of England, will benefit greatly by a short residence in the genial climate of Australia. Mr. Jones goes out to take the pastorate of the Collis-street Congregational Church in Melbourne. On the evening of



the 13th inst. a public meeting was held in the church referred to for the purpose of bidding him "God speed," and presenting to him a valuable tea and coffee service, which had been subscribed for by members of the church and congregation, as a testimonial of their affectionate esteem. The mayor, Mr. J. Ivor Evans, presided, and a large number of the leading members of the various churches, Congregational and otherwise, Welsh and English, in the town and neighbourhood, were present, the building being filled in almost every part. After a few words from the mayor, the Rev. Dr. Rees referred in feeling terms to Mr. Jones's approaching departure, and said that his labours in Swansea had not been in vain. A large and influential congregation had been gathered under his ministry, and he (Dr. Rees) prayed that they would cling together, not running hither and thither, but build up the cause in Swansea, and extend its limits yet more and more. Mr. J. J. Jenkins, and the Rev. W. Samuel, of Australia, having delivered addresses, the presentation was made to Mr. Jones, with a few appropriate words, by Miss Yeo, the eldest daughter of Mr. F. A. Yeo, of Sketty Hall, who, supplementing what his daughter had said, tendered to Mr. and Mrs. Jones that mark of their esteem, affection, and love, with the expression of their deep regret that he had thought it right to leave them, and their best wishes for their welfare while absent, and their safe return. He trusted that little gift would be handed down in Mr. Jones's family in remembrance of this evening. The Rev. T. Jones, in the course of his reply, after expressing his hearty thanks and referring to his religious views, went on to allude to the relations of religion to science:—

I honour science (by science I mean the knowledge of material facts). I regard every new fact brought to light as a Divine revelation. I believe a scientific man is as truly inspired (I do not say to the same degree) as a prophet. Surely, after what is said in the New Testament, you do not mean to tell me that a good minister of the Gospel is not an inspired man. Whence his deep insight; whence his profound feeling; whence his melting heart; whence the flexibility of his lips; whence, whence, whence? God! God! God! Tyndall himself says that every discovery in nature is an inspiration. The scientist works hard, not knowing exactly what he is searching for. All at once, when he does not expect it, a flash of inspiration comes, and all that was dark a moment before is made plain. I would say to every minister of the Gospel, "Do not look askance at science; welcome every new truth as you welcome the rising of the sun." If religion can be put down by science, let it be put down. Surely you don't want to prop up a thing which cannot bear the light. If your theory of religion is opposed to facts, let it fall. Fact is fact. Knowledge is knowledge. You put your hand on the table and you say this is it. If your religion cannot stand that, the sooner it is swept away the better for religion and everything else. I have preached here the reasonableness of religion. God has given men intellect and reason; and whenever a representation of religion is given which is not reasonable it is not a true representation. We can receive mysteries, I can worship in presence of a mystery, but I cannot worship a contradiction. You must bring religion into harmony with that which is the highest in man—namely, his moral nature and intellectual power. Otherwise it will be no religion to him at all. And, finally, I have been always speaking to you here about the eternal life which is to be had through Jesus Christ above.

In conclusion, Mr. Jones referred to the serious step he had taken in breaking his connection with a prospering and sympathising church, on the sacrifice of parting with many dear personal friends, and with three of his children whom he should leave behind, and in entering upon a new and untried sphere. All his feelings were against the step; all his reason on its side. But he hoped to see them again, and they must not consider him an old man. He thanked them most heartily for all their kindness, and might he, who was the greatest and best of all, ever rule and reign among them. Addresses were subsequently delivered by Mr. E. M. Richards, Mr. R. R. Davies, Mr. Livingston, Mr. W. R. Smith, and other gentlemen, and the meeting closed with a vote of thanks to the Mayor.

On Wednesday evening there was a special meeting of the Colonial Missionary Society at the Memorial Hall, Farringdon-street, to bid Mr. Jones farewell, Henry Richard, Esq., M.P., presided, and many ministers and gentlemen connected with the Congregational body were present. After singing and the offering of a prayer by the Rev. J. H. Hollowell,

The CHAIRMAN addressed the meeting. He recalled the fact that some twenty years ago he was asked by the Colonial Missionary Society to go out to British Columbia as the representative of that society, to make arrangements for planting churches and settling ministers in those parts that seemed specially to require spiritual care—in fact, to exercise in a small way a kind of episcopal function. The offer was a tempting one to take some part in moulding the character of a new community which might ultimately grow into a great nation; but he had been for some time wedded to the cause of peace, to which in some sort he had dedicated his life—(applause)—and he thought it was easier to find some one to undertake this enterprise in British Columbia, than it would be to find one to do what he was attempting to do in England, and in some small way in Europe—leading the forlorn hope in a cause which appeared to him then, and still appeared, of unsurpassed importance. If he had not felt obliged to decline the invitation, he might perchance have been the Prime Minister of British Columbia, instead of being the six hundred and fifty-eighth part of the British Legis-

lature. (Laughter.) On that occasion they could not but feel regret, sadness, and something of solemnity, for they did not like to part with such a man as Thomas Jones, for there was no position in the Congregational churches of this country which he could not command and worthily occupy. (Applause.) But the sphere he was about to fill was one of very great importance. It had always appeared to him that our colonies in North America and in Australasia were by far the noblest possessions of this country. (Hear, hear.) He knew no man better adapted by the force of his character, by the fervour of his spirit, and by his electrical eloquence, to exercise a large influence, not only in Melbourne and Victoria, but, he hoped, over the whole surface of the Australian continent. (Applause.) He trusted that the Angel of the Covenant would go with Mr. Jones to open his way, to watch over his safety, to guide him, and comfort him, and bless him, and to make him conspicuously a blessing in that land whither he was going. (Loud applause.)

The Rev. W. S. H. FIELDEN, the secretary of the society, said the committee were very thankful for the honour of helping to send such a minister to such a church and city. It was better far than a whole year of ordinary routine to have achieved such a result as was now before them. The great colonies needed their best men in their great cities, and they had no fear as to the welcome, or as to the blessed results that would follow. He hoped no protest would be uttered, as there was when Mr. Bevan went to New York. The colony of Victoria was only a generation old, while America had had more than two centuries of church life and growth, and ought to produce its own ministers without robbing English churches. (Applause.) Numerous as were the brethren present, he held in his hand a whole lot of documents indicating sympathy with their purpose, and expressing earnest wishes of all good for their friend and his family in the new work they were commencing. Amongst others there were letters from the Revs. Morley Punshon, Oswald Dykes, Baldwin Brown, Dr. Parker, Newman Hall, and Paxton Hood. Letters had also been received from Mr. Morley, M.P., and Dr. Kennedy.

The Rev. Dr. STOUTON then delivered a cordial address, in which he expressed his belief that the visit of Mr. Jones might be of immense importance to the spiritual destinies of Australia, whither they were, he thought, sending forth a great spiritual power.

The Rev. W. AVELING and Mr. YEO also addressed the meeting—the latter expressing the opinion that a distant colony had no claim upon their friend, which his own native Wales did not possess in a tenfold degree.

The Rev. Dr. ALLON then addressed a few valedictory words to Mr. Jones. In the course of his address he said that they parted from him as the Christians of Ephesus parted from Paul. They simply felt that a brother beloved, who had shared their fellowship and stood by their side, was called to the Antipodes to do, as they believed, a higher work there, where he would begin with the tested experiences of a lifetime. To no part of the world could they more rejoicingly commend him. Concerning the greatness of the Australian colonies in the future of the Antipodes, there was scarcely room for two opinions. Concerning the importance of their distinctive church principles in developing all that was noblest in the liberties, the self-reliance, the purities, the spirituality, and the evangelising power of the nation's life, they, at any rate, had no misgivings. Their own national history owed to them both in their direct action, and in their secondary influences, some of the most valuable privileges and qualities of their national life—their enemies being judges. Only here, alas! their attitude had been that of protest, and their work that of reversal and reform. They earnestly desired that these same principles of religious and of ecclesiastical life might have their place there, and do their work in the moulding of the national life that was to be. At this juncture of national development principles infused would become normal and, if true, perpetual. Infusion to-day might save generations of struggle, and reversal afterwards, and would produce a type nobler than any from which error and evil had to be expurgated. They would follow him to Australia with loving faith and prayer. He carried with him a power of service, a possibility of blessing of which they trusted to hear with tearful thankfulness, and which generations to come would inherit with joy.

After another hymn had been sung, and the Rev. Joshua Harrison having offered prayer,

The Rev. THOMAS JONES, who was received with loud applause, said he thanked them most sincerely and profoundly for their wonderful kindness, which would never be forgotten by him. He was thankful that his life in London had so commended itself to them that after a seven years' absence they should come there and speak as they have spoken of him that evening. They had looked at him through the magnifying glass of Christian love and friendship, and his delicate powers were multiplied as they said, "Grand, glorious!" It was all imagination, Mr. Jones spoke with great feeling of the kindness of his friends at Swansea, and said he had a little hesitation whether he had done the right thing or not. He felt leaving home, and was going away to Melbourne with great fear and trembling; but he hoped the people out there would find in him what his friends in England had found—simplicity, truthfulness, honesty, and brotherly love. He

would go there, and be the simple man he had always been. He would go there, and love them if they would allow him. He would go there and preach Christ better than ever he had done, because he was older. He would go there and do all that in him lay to fill Victoria with the truth, the spirit, and the genius of their holy religion. (Applause.) They did a bad thing in sending him there in one sense. The rich men and people who were not rich, would hear a loud call from him for money. He should press them to support, by means of the Colonial Missionary Society, the weak churches in Victoria. If he had any power of eloquence, if he had any inspiring ability, if love to Christ and truth and his fellow-men in a distant colony could inspire them liberally to support that society, then it should be supported. Mr. Jones concluded by saying: Take this tree; transplant it on the other side of the globe; and again the old tree shall bud and put forth blossoms, leaves, foliage, and, in the autumn of life, shall bring forth fruit to the glory of God and the good of my fellow-men. (Loud applause.)

A vote of thanks to the chairman, proposed by the Rev. W. H. FIELDEN, seconded by Mr. BROOKS, terminated the proceedings.

#### CONGREGATIONALISM IN NORTH WALES.

A special conference was held at Great George-street Chapel, Liverpool, on Monday, March 21, to bring the claims of the society recently formed before the pastors, deacons, and members of the Congregational Churches in Liverpool and neighbourhood. Mr. W. Crofield, J.P., occupied the chair, and a number of ministers and influential gentlemen were present. After a few words from the Chairman,

The Rev. D. Burford Hooke, of Mold, hon. secretary of the society, then read a statement relative to the work in which the Society for Establishing and Sustaining English Congregational Churches in North Wales is engaged. The society was inaugurated at a conference held at Chichester on October 16 last, under the presidency of Mr. Crofield, of Liverpool, and has a committee of nearly forty Congregational pastors and laymen, chosen not merely from North Wales, but also from Lancashire, Cheshire, and Salop, among them being some of the leading members of the county unions for those counties. The society's field of labour, continued Mr. Hooke, is no small one, as the six northern counties of the Principality in 1871 had a population of 452,710, of whom more than 50,000 are adherents of our faith and order. It is impossible to say as yet what proportion of these prefer to worship in the English language; but the number of English worshippers is rapidly increasing, and unless English services are provided for them, they will either enter the Established Church, or, it may be, drift away from all religious influences. Already applications have been received from churches in Carnarvonshire, Merionethshire, Montgomeryshire, Denbighshire, and Flintshire. The speaker went on to describe what was being done at Dolgelly, Llanantffraid, Bagillt, and other places. Their hands were already more than full, fresh cases arise at every committee meeting, and a great work could be done if they had only the means to do it. For that end they met in Liverpool, the metropolis of North Wales, to ask for such help as could be given.

The Rev. S. PEARSON, M.A., moved:—

That this conference, recognising the urgent need of the English-speaking population of North Wales, cordially approve of the Society for the Establishment and Sustaining of English Congregational churches in the northern counties of the Principality.

He thought that the time was now come when people ought to put their shoulders to the wheel, and their hands into their pockets, to support this movement.

The Rev. P. W. DARTON, B.A., seconded the resolution, which was supported by the Rev. A. FRANCIS, and by Mr. JOHN ROBERTS, J.P., who enlarged upon the importance of refraining from the undue multiplication of Nonconformist churches in small towns, quoting with approbation the remark of Mr. Hooke, that they should endeavour to enter into a true and evangelical alliance with kindred societies, with a view to avoid rivalry. He thought the new society had a good claim on the Congregational churches of Liverpool, and he hoped it would be heartily met.

The Rev. JOHN THOMAS, D.D., in moving a resolution of sympathy with the new society, said they had sittings enough for 70 per cent. of the population provided by the Nonconformists in North Wales.

The following resolution was moved by Mr. T. MINSHULL (Oswestry), the treasurer of the society, seconded by the Rev. J. D. RILEY (Holywell), and carried by a unanimous vote:—

That it be an instruction to the executive committee to take into their early consideration what practical steps can be adopted in conjunction with kindred societies of the Calvinistic Methodists and other denominations, to provide adequate accommodation for English Nonconformists in North Wales, and yet avoid the needless multiplicity of churches in small towns.

Both the mover and seconder heartily reciprocated Mr. Roberts' remarks, and the chairman, in closing the proceedings, said that the passing of the above resolution was to him one of the most pleasant features of what had been a deeply interesting conference.

A subscription list to the movement was started in the room, the chairman heading it with 100/.



The Rev. William Hubbard, of Blackburn, has accepted the unanimous call to the pastorate of the church worshipping in the Oldham-road Independent Chapel, Manchester, and will commence his labours in June.

**SUTTON, SURREY.**—The Rev. Isaac Jacob has resigned his pastorate, to the great regret of his people, among whom he has spent twenty-eight useful years. Advancing age and failing sight have led to this step. Generous contributions have been promised for the purchase of an annuity, particulars of which will be found in our advertising columns.

**CHRISTIAN EVIDENCE SOCIETY.**—A drawing-room meeting for gentlemen was held for the Christian Evidence Society on March 20, at the Rev. N. A. Garland's vicarage, Tulse-hill. Addresses in explanation of the society's objects and works were given by the Rev. P. Barker, secretary, and by the Rev. R. B. Girdlestone. An interesting conversation ensued. A similar meeting was held some little time previously at Clapham Rectory, when the Rev. W. A. Bowyer took the chair, and addresses were delivered by Bishop Claughton and the Rev. W. Arthur, as well as by the Revs. R. B. Girdlestone, and P. Barker. On both occasions much sympathy was expressed with the important objects which the Christian Evidence Society has in view; the sympathy taking also the practical form of contributions towards the society's funds.

**MR. SPURGEON'S SONS.**—A service of sacred song was held at Battersea last week to aid a scheme for erecting a new place of worship in Chatham-road, Wandsworth, which it is proposed to build for Messrs. Charles and Thomas Spurgeon, sons of the Rev. C. H. Spurgeon. For some time past services have been held by the sons of Mr. Spurgeon in a small tenement capable of holding only about seventy or eighty persons, and who have for some time been collecting subscriptions in aid of the building fund, and by this means, in addition to a sum of 100*l.* down, and a quarterly subscription of 10*l.* proffered by a lady, the sum of 540*l.* has been already raised. One of the young men bids fair to become distinguished as a pulpit orator. He has a remarkable power of pathos, and has also inherited a large amount of his father's gift of humour.

**DERBY.**—The winter session of the Young Men's Literary Society connected with Victoria-street Church, Derby, was brought to a close on Thursday evening, March 15, by a remarkably successful *conversazione*. The large lecture-room of the church was beautifully decorated, the walls being covered with pictures and other works of art kindly lent by friends. In different parts of the room tables were arranged, on which were exhibited scientific apparatus, models of machinery, specimens of Derby manufactures, fossils found in the caverns of Derby, &c., &c. The Mayor of Derby (W. Higginbottom, Esq.), presided, and the following gentlemen took part in the proceedings:—The Rev. Dr. Falding, Principal of Rotherham College; Mr. Dennis Coyle, B.A., B.Sc., headmaster of the Derby School of Science; Mr. Heath, of the museum; the Rev. W. Crosbie, M.A., LL.B., president of the society; Mr. Thomas Hall, editor of the *Derby and Chesterfield Reporter*, and others. During the evening there were intervals for scientific experiments, for brief explanations of the various objects of interest, for musical performances, and for refreshments. The lecture-room was crowded, and all felt that the evening's entertainment was one of much enjoyment and intellectual profit.

**THE BUTCHERS' FESTIVAL AT THE METROPOLITAN TABERNACLE.**—The twelfth annual gathering of the master and workmen butchers of the metropolis, on the invitation of Mr. and Mrs. H. Varley, took place on Tuesday evening at the Metropolitan Tabernacle. The company assembled at four p.m. to the number of 2,000, of whom 400 were master butchers, and the remainder servants. In addition to this imposing assemblage hundreds surrounded the doors, for whom there was no space left inside. Tea was served in the vestry and schoolrooms, respectively for the masters and men; and that it was no lenten fare may be inferred from the statistics of the commissariat. To 1,330 lbs. of cooked beef were added 696 lbs. of ditto pork, with bread and cake in suitable proportion. Any attempt to compute the number of cups of tea served and consumed would be out of the question. After tea the boys of Mr. Spurgeon's Orphanage assembled on the platform, and sang some well-selected part music. At half-past six the Earl of Shaftesbury took his seat on the platform, and the more important portion of the proceedings were opened with a hymn, and a prayer by the Rev. Mr. Charlesworth, after which Mr. Varley addressed a few words to the meeting. He regretted the absence of Mr. C. H. Spurgeon on account of severe indisposition, and suggested that some member of the assemblage should go to the nearest telegraph office and send a message of sympathy to their beloved friend. The anniversary which they were then met to celebrate, was celebrated first in Notting-hill twelve years ago, when only twenty-seven working butchers attended, and its growth and success might be estimated from the fact that considerably upwards of 2,000 butchers—masters and men—were at that moment assembled within the walls of the Tabernacle. Mr. Varley proceeded to denounce in vigorous language the national vices of gambling and drunkenness, telling the assembled butchers that the total abstinents in their trade would work the drunkards "clean over the block." This trade allusion was received with immense cheering by the meeting. Other speakers, including Mr. J. Spurgeon, and Messrs. Gibson and McCall, followed,

and after a second address by Mr. Varley the proceedings terminated with the usual votes of thanks. A blind lady, Miss Honey, sang with much sweetness and expression several hymns in the course of the evening.

**CHURCH NEWS FROM THE UNITED STATES.**—The American correspondent of a contemporary writes as follows:—"We seem to be gradually reducing religion here to a mere matter of money. In one church in Boston the seats are let for single services or for the two services on the same day at a reduction, a gradual rate of charge being made according to the position of the seats. Tickets are sold in various shops, notably music shops, and it need hardly be said that music is a special attraction. The slow growth of Episcopalianism in this country causes some concern to that denomination, and as preaching is not a special feature some of their ministers are resorting to other means to attract congregations. In St. Louis we read that the Rev. Dr. Berkely, rector of St. Peter's Episcopal Church, gives readings of poetical selections on Sunday forenoons, interspersed with anthems by the choir. One Sabbath he read 'The Leper,' by N. P. Willis, and another Sabbath 'Thanatopsis,' by William C. Bryant. The rector is a fine elocutionist, and the entertainment is proving attractive. Another rector in the same city preached a sermon on 'Daniel Deronda.' Church debt is enormous here, and is attracting considerable attention. The Methodist churches in New York have just held a conference in regard to the financial condition of several of their number. After a full and free expression of opinion, and the position of all the churches being examined into, they determined to make common cause and raise sufficient funds to entirely free them of debt. It is an excellent example to the other denominations, which it is hoped may be followed. It is calculated that the total church debt in the city of New York at the present time is not less than 400,000*l.* The interest account is felt to be a grievous burden. The current is beginning to run in favour of cheap churches. Choirs also are beginning to be less costly. It will be an easier and a better time for ministers when they no longer are expected to let pews at a price sufficient to keep the interest on the mortgage down, and the expensive choir up." Mr. Beecher, the *New York Tribune* says, is on a lecturing tour in Illinois. Everywhere he is greeted by tremendous applause, and almost every class and condition of people flock nightly to hear him. In some of the cities where he has lectured, public schools have been dismissed, thus affording teachers and pupils an opportunity of hearing him.

**LONDON MISSIONARY SOCIETY.**—THE NEW TANGANYIKA MISSION.—On Monday night a large meeting assembled in the Memorial Hall, Farringdon-street, London, in connection with the New Mission to Lake Tanganyika. The proposal to commence this mission was made by Mr. R. Arthington, of Leeds, who had paid much attention to the information furnished by such distinguished travellers as Livingstone, Stanley, and Cameron, and who offered 5,000*l.* in aid of the movement. The directors of the London Missionary Society entertained the idea suggested by Mr. Arthington, and the society is now sending out four missionaries to Ujiji. Mr. W. H. Willans occupied the chair, and there were present on the platform representatives from several churches, including Dr. Mullens, Dr. Moffat, Dr. Wilson, Rev. G. T. Perks (ex-President of the Wesleyan Conference), Sir Charles Reed, Mr. Edward H. Jones, Mr. R. Robinson, &c., &c. The Chairman, in opening the proceedings, said he was glad that so many people had come together to express their sympathy with the new mission, and to do honour to those who were worthy of it. They were all there to show their sympathy with the young friends who were about to dedicate themselves to a great work, and to assure them that they would be helped in their arduous labours. The new missionaries would feel that a deep interest was taken not only in themselves, but in those they left behind them. The Chairman then referred to the circumstances under which the mission was commenced. He rejoiced that the idea was given to them by a Yorkshireman, and that the largest contribution had been given by a Yorkshireman. He was sure the object of the mission would command the sympathy of all the Churches, and that the men who were about to go to Central Africa would be sustained by the prayers as well as the contributions of the Churches. (Cheers.) Dr. Mullens then explained the nature of the new mission. He said that no scheme in connection with the London Missionary Society had excited a deeper interest. They had looked at the last journals of Livingstone, giving sad pictures of the slave-trade; they had been interested in the wonderful journey of Captain Cameron, also revealing the evils of the slave-trade. These things had led them to believe that there was no real cure for the abominable traffic except in the Gospel. Five years ago they knew almost nothing of Central Africa; but as the information came from travellers revealing the sad condition of the country, the Churches took up the matter. The Presbyterian Churches in Scotland had led the way, and had succeeded admirably. The Church Missionary Society had also set them a noble example. The London Missionary Society could no longer withhold co-operating with the other Churches in seeking the evangelisation of Central Africa, and what they were now attempting was carrying out the proposal of Mr. Arthington. He had never seen the directors of the society take up a new scheme with more spirit and

vigour. The Rev. G. T. Perks said he belonged to the Methodist Missionary Society, and was there to wish all success to the new mission in Central Africa. He had recently paid a visit to that country, and he was quite satisfied from personal observation that the Gospel was a decided success in that land. He believed the new mission would prove a fruitful source of good. (Cheers.) The missionaries who are about to proceed to Africa—the Revs. Roger Price, J. B. Thompson, M. Hare, and A. W. Dodgshun—all briefly addressed the meeting. The doxology having been sung, Dr. Moffat pronounced the benediction, and the meeting closed.

**LONDON MISSIONARY SOCIETY.**—The friends of this society will be glad to learn that the directors have made the following satisfactory arrangements for the forthcoming anniversary. The morning sermon at Christ Church, Westminster-road (New Surrey Chapel) will, Providence permitting, be preached by the Rev. C. H. Spurgeon, and the evening sermon at Westminster Chapel, by the Rev. Newman Hall, LL.B. The annual meeting at Exeter Hall will be presided over by the Earl of Northbrook (late Governor-General of India), and the speakers will be the Revs. Dr. McEwan, of Clapham; W. M. Statham, of Canonbury; H. H. Fowler, Esq., of Wolverhampton, and missionaries of the society.

#### MR. GLADSTONE ON PREACHING.

The adjourned conference on "The Relations of the Pew and Pulpit" was resumed at the City Temple after the usual Thursday morning service, Dr. Parker presiding. The presence of Mr. Gladstone seated on Dr. Parker's right hand, was an agreeable surprise to at least two-thirds of the assembly. The earnestness of the debate did not slacken, however, and several speakers in turn gave utterance to opinions on the subject which has, of late, laid forcible hold on the public mind. The last of the general speakers was Ned Wright, whose argument was that, as he himself had been brought to repentance by the exhortations of an illiterate working man, so all that is necessary from a preacher is homely force of eloquence in proclaiming the truths of the Gospel. After Ned Wright, the audience began to grow impatient, and to call for Mr. Gladstone, who, on rising at the chairman's request, was saluted with three distinct rounds of cheering, every person present standing up and waving a handkerchief or a hat. A perfect and profound silence having succeeded to this enthusiastic outburst,

Mr. Gladstone said that his main or only purpose in rising to say a few words was that he might convey to all present his great sympathy and respect for meetings of this kind. He went on to speak in earnest language of the common union for the attainment of a great and mighty union which must depend on the matter produced by the preacher. This matter should be the preaching of Christ; and not alone of His person and His work, but of His character, His life, His simple and yet unfathomable sayings. As long as 3,000 years ago, in the time of those ancient Greeks from whom we have still much to learn, their great poet, who chronicled in undying verse the deeds of arms, laid even greater value on the word that proceeded from the mouths of men than on the sword in their hands. That was indeed the spirit of the people and of the time. He concurred in what had fallen from the lips of the reverend pastor now sitting in the chair and from Mr. Sawyer, that the fault of an imperfect sympathy was often with the hearers, and that the pulpit got less than justice from the pew. The real cause of the complaints that pulpit-language is common-place might be found, he thought, in the want of a healthy appetite for the words spoken. Gray, a poet who never wrote anything that was not sweet, had most sweetly described the feelings of an invalid on first emerging from his sick room,

The common air, the sun, the skies,  
To him were opening paradise.

It was not because these things were more in themselves to him than to others, but because the stern lesson of deprivation had taught him their value. Mr. Gladstone proceeded to enforce the theory that in the pew, no less than in the pulpit, there must be earnestness and desire of heart before eloquent teaching can be of real service; and he quoted in illustration the couplet of George Herbert:—

The worst have something good; if all want sense,  
God takes a text and preaches patience.

Having forcibly shown the need of a desire in the congregation to receive as well as the need of ability in the preacher to bestow, Mr. Gladstone spoke of the preparation which the latter should undergo before attempting to reach the hearts of his hearers. He next took up the subject of peculiarities, and handled it with the greatest felicity, arguing that, though some peculiarities in a preacher may want modifying, it would not be well that they should altogether disappear. As in every face worth wearing there is some marked individuality, so in every orator's manner there should be a distinctiveness to stamp it as his own. In this part of Mr. Gladstone's address he seemed positively to draw his large audience closer to him, as they listened, with faces lit up by an expression of the utmost interest, to his descriptions of different orators he had heard in his long career. First, he spoke of Dr. Newman, at Oxford, when he belonged to what might now be considered the Low Church party. Taken to pieces,



the manner of Dr. Newman would have been found to consist of peculiarities, not one of which could be deemed attractive. His voice was inflexible, he was perfectly without action in the pulpit, his sermons were all read, and in reading them he kept his eyes continually fixed on the book. But there was that in him which charmed all hearts and ears, and by his gentle force he drew around him the flower of the Oxford youth. Next Mr. Gladstone spoke of a very different man—Dr. Chalmers. I am, said the right hon. gentleman, Scotch in blood; I love most things Scotch, and not least the Scotch accent; but I did not love the Scotch accent of Dr. Chalmers. And yet I would not have missed it, for it was so truly and unaffectedly a part of the man. The next and last great example of oratory cited by Mr. Gladstone was chosen from the House of Commons, and in naming Sheil he said: I am afraid very few of those who are here can remember him; and if you have not Sheil in your minds as he was and as he spoke, I must wholly despair of likening his voice to anything ever heard. But if you will imagine the cracked sound of an old battered tin kettle, knocked first on this side and then on that, you will perhaps have the nearest possible idea of the voice of Sheil. Having spoken of this great Parliamentary orator's brilliant force of eloquence, and declared that, though thirty-five years had elapsed since hearing him, his presence and tone were as distinctly memorable as if they were things of yesterday, Mr. Gladstone said he would not longer trespass on the time of the meeting, but would merely declare his belief that any strangeness of manner such as he had instanced was infinitely to be preferred to conventionality. He hoped his hearers would not misunderstand him if he said there was a slang of religion—a brogue and a vulgarity—as well as of all worldly speech. On concluding, Mr. Gladstone was again loudly and heartily cheered; as indeed he had been at many periods of his address.

The Rev. S. Minton, of the Established Church, moved a vote of thanks to Mr. Gladstone; and this being put from the chair by Dr. Parker, was carried with acclamation, the whole assembly rising and renewing their cheers and wavings of handkerchiefs. Mr. Gladstone, in responding to this tribute, said he had never received more generous consideration from any community than from the Nonconformists of England. The right hon. gentleman then retired, and the meeting was dissolved.

In a subsequent letter to the *Times* Dr. Parker remarks:—"Allow me to say that the conferences held from time to time in this building are absolutely undenominational; they are attended by members of nearly every Christian communion, and no ecclesiastical conditions are required either in hearers or speakers. My hope in arranging for future conferences is to bring together men holding widely different views, who are yet willing to discover and enlarge such common ground in faith and work as may have escaped the ravages of sectarian controversy."

### Correspondence.

#### THE LIQUOR TRAFFIC.

To the Editor of the *Nonconformist*.

DEAR SIR,—There is so much in the tone of your article on Mr. Chamberlain's Motion in which all temperance reformers must concur, that an apology seems almost necessary in soliciting a short space for a comment on the passage relating to the Permissive Bill. I will not enter in the larger question of the relative merits of the Gothenburg scheme and the Permissive Bill, but would restrict myself at this time to the special advantage which you think the former would possess, were the latter in actual operation. This is briefly to the effect that, under the Gothenburg plan, the discontented part of the public could not unite with the traders who would have been bought out, while under the latter "the interests of the discontented portion of the public and of the traders would be identical." So far as concerns the difficulty of getting either of the schemes adopted (without any compensation clauses in the Permissive Bill), it will be readily admitted that the traders would be more earnest in opposing the plan of Sir Wilfrid Lawson than that of Mr. Chamberlain; but if, as the context seems to show, the reference is to the state of affairs after the adoption of one plan and the other in two separate places, it is enough to reply, that the adoption of the Permissive Act would as completely blot out the traders in strong drink, as traders, as would the adoption of the Gothenburg arrangement. In either case those who had been traders would cease to be so, and would merge into the discontented residue of the general population.

I may add that it is not provided in the Permissive Bill that the vote should be taken every three years. As the clause now stands, it is only after the first three years that it would be legal to raise again the main question, which would be decided by a majority vote. In considering the probabili-

ties of an adoption of either plan, adequate stress ought to be laid upon the vehement aversion which, upon moral grounds, great numbers of persons, abstainers and non-abstainers, would feel, to becoming municipally partners in the Liquor Traffic, or entrusting its administration to the members of town councils. With vast numbers of the best citizens, the corrupt influences which have ever been associated with the Liquor Traffic, would form an insuperable reason against sharing in its management themselves.

I am, sincerely yours,  
DAWSON BURNS.

United Kingdom Alliance, 52, Parliament-street,  
S.W., March 26, 1877.

#### NONCONFORMIST DAY-SCHOOLS AND NATIONAL SCHOOLS.

To the Editor of the *Nonconformist*.

SIR,—I ask your help to call attention to a most important matter affecting the interests of our Nonconformist schools in the small towns and villages of the country.

It is generally known that under the Education Act (1876) no employer of labour will be allowed to engage in his service any lad who cannot produce a certificate of attendance at school or of proficiency in elementary education. But it may not be known that no school which does not receive Government inspection, and is not certified as "efficient," can give such certificate. Our day-schools (not receiving Government aid) have a hard enough time of it as it is, and it is certain that if they, not being qualified to give these labour certificates, have henceforth to compete with the rival national schools which are so qualified, their position will be simply desperate.

Now, Sir, by the late Minute of the Education Department it appears (1) that all schools which are not now public elementary schools, and not, therefore, in receipt of grants from Government, may receive such inspection as will qualify them for giving labour certificates, and (2) that increased facilities are to be given to the teachers in these schools for obtaining certificates for themselves, and, therefore, to the managers for obtaining pecuniary aid from Government.

The extension of the plan of appropriating public funds to irresponsible persons is very objectionable, and must one day give place to a sounder system. Meantime, we cannot afford to let "our excellent friend the enemy" enjoy all the advantages of the situation. At the very least no time should be lost on the part of the managers of Nonconformist schools in making application to the Education Department, Whitehall, for Government inspection, with a view to the schools being certified as "efficient." Every effort, too, should be made to conform to the requirements of the inspector, for it may be accepted as a sure word of prophecy that every school which remains unqualified to give labour certificates will soon have to be shut up.

Whilst writing on this subject, let me urge that Nonconformists in every county should unite to defeat the sectarianism which this Education Act is fitted, if not designed, to promote. In the county of Wilts we have started an organisation which is taking measures to place in the hands of all parents concerned very plain instructions as to—

1. The choice of school, which is left open to them even when the guardians pay the fees.
2. The use of the Conscience Clause.
3. The fact that attendance at the national school in no way involves attendance at church or the Church Sunday-school.

In this paper to parents we beg that any instance of oppression or marked favouritism may be instantly reported to us that we may deal with it. It is also intended to correspond with all the Nonconformist ministers, or other leaders in the villages, begging them—

1. To visit the homes of their people with the distinct view of ascertaining what the parents are doing in regard to this matter,
2. To urge these parents to inform them or us of any case of illegality or petty persecution.
3. To consider whether a British or Nonconformist school could be maintained in the parish or district.
4. To establish a united local committee of observation to watch and report to us.

I venture to think, Sir, that this step, in which Baptists, Independents, Wesleyans, Primitive Methodists, United Methodists, Free Churchmen, and General Baptists have all united, is worthy of imitation in other counties. Beaten in the House of Commons, we may yet make a good fight of it in the parishes. We can put arms of defence into

the hands of our Nonconformist parents, and, what is of at least equal importance, we can show to those whose heart is the heart of proselytism, and whose right hand wields the weapon of a partial Parliamentary measure, that they will have to deal not only with the hinds of the village, but with gentlemen who are determined that all cases of oppression shall be dragged into the light of day, and receive the just punishment of public indignation.

I am, Sir, faithfully yours,  
WM. CLARKSON.

Salisbury.

#### SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

At a time when it appeared probable that the first section of the Session would pass over without swords being drawn in the House of Commons on the Eastern Question, Mr. Fawcett came to the front with a notice of motion. This happened on Friday night, and gave rise to one of the most remarkable complications known in recent Parliamentary history. Mr. Fawcett had drawn up his motion with great skill. He had, in fact, taken out of the Blue-book various phrases used by Lord Derby in addressing Sir Henry Elliot, and had supplemented them by speeches delivered by other members of the Government. He thus made up a resolution which it might be supposed would be absolutely unexceptionable—at least as far as the Ministry were concerned. But Mr. Fawcett's intention did not go further than placing the motion on the paper of the House. If he had had other intentions he did not see any probability of its being realised. Nobody on the Opposition side wanted the motion to be submitted to the test of a division; and it was, under ordinary circumstances, and supposing the Government went their usual way, impossible that such an amendment should reach the point of a division.

The position rested upon technicalities; but they are possible of easy explanation. On Friday nights in the House of Commons the main question is nearly always "that the House resolve itself into Committee of Supply." On this resolution private members who have grievances usually tack on a string of notices of motion, which assume the form of amendments to the main question. Of course there can be only one division (supposing the House agrees to negative an amendment) and though the succeeding notices may be discussed, they may not be divided upon. Thus on Friday the first notice of motion of amendment stood in the name of Sir Charles Dilke and urged the desirability of extending the hours of polling in boroughs. In the ordinary course of events the Speaker might have put from the chair the question and the amendment. The amendment being opposed by the Government would have been negatived, and the House would have resolved to go into committee of supply. In this ordinary case the other notices of motion could be talked about, but they could not be divided on.

It is necessary to explain this in order to understand what followed. Sir Charles Dilke having moved his amendment, the Government, contrary to natural expectation, accepted it, with some alteration, and, when put from the chair, it was agreed to; the motion for going into committee of supply being consequently negatived. This move altogether changed the aspect of affairs with respect to Mr. Fawcett's motion. The question of going into committee of supply had to be put *de novo*, and Mr. Fawcett's motion now appeared as an amendment, occupying precisely the same position as Sir Charles Dilke's had done earlier in the evening. This was a swift move, which altogether disconcerted the Opposition. They, or some of them, had no objection to talk on the subject; but the leader of the party, with the approval of nearly every member on the left of the Speaker, agreed that the time was not opportune for forcing the House to an expression of opinion. But it was clear that the Government, taking advantage of this hesitancy and doubt, had determined to force the hand of the Opposition. The only way to get out of the difficulty would have been for Mr. Fawcett not to move his amendment. But anyone who knows the hon. member for Hackney need not be told that that was not a likely event. Mr. Fawcett made his speech, moved his amendment, and the issue was before the House.

The Ministerialists were jubilant, whilst the Opposition were fluttered and disheartened. There seemed only one thing to be done by the responsible leaders of the party, and that the Marquis of Hartington did, with the approval of his colleagues



on the front Opposition bench. He rose and pointed out the altered position of affairs, dwelling in a tone of grave sarcasm—which he sometimes successfully assumes—upon the unexpected concession to Sir Charles Dilke. He concluded by stating that, for his own part, he was not able to vote for the resolution, and was still less able to oppose it, and that, therefore, he should abstain from voting. This was a declaration which, made by anybody else on the Liberal side, would have been hailed with ironical cheers by the Ministerialists. But the Marquis of Hartington holds a peculiar position in the House, being the heir presumptive to a dukedom, and, therefore, much respect is shown for him amongst good Conservatives. Mr. Disraeli always treated the noble lord with a certain marked deference, which he never paid to anybody else on the front Opposition bench. This legacy of respect has been accepted by Sir Stafford Northcote, who sets a good example which his own followers are willing enough to accept. Accordingly, Lord Hartington was let off pretty easily, notwithstanding the boisterous good-humour that for the moment obtained amongst the Conservatives.

The Marquis of Hartington carried out his programme, and was himself followed out by every member of the front Opposition bench, and by nearly every gentleman on the seats immediately behind. But before the question was put, there was a long interval of speech-making, lightened up by an oration from Mr. Gladstone. The right hon. gentleman had come down prepared to make a speech, but under other circumstances. The fact is, he was chafing under the supposed check at the hands of Mr. Gathorne Hardy on the memorable occasion when Mr. Chaplin distinguished himself. Regarding Mr. Fawcett's motion as it was described by Sir Stafford Northcote, in the light of a "peg to hang a speech on," Mr. Gladstone had prepared a speech in which he set himself to answer the arguments of the Secretary for War. He found nothing in the altered circumstances to cause him to abandon that intention, though it was necessary that he should add on some words to meet the peculiar position. Then he spoke in reply to Mr. Plunkett, who had been put up from the Treasury bench irresponsibly to indicate the course the Ministers proposed to take. Mr. Plunkett, by exception, acquitted himself very ill, and Mr. Gladstone frolicked with him in that good-tempered but highly dangerous manner in which he sometimes treats his opponents. After this came the speech which he had prepared, and which proved a weighty argument, not only against Mr. Gathorne Hardy's view and the Tripartite Treaty, but against Ministerial inaction on the Eastern Question.

Mr. Gladstone left shortly after making his speech. The Marquis of Hartington waited till the question was put, when he and others on the front Opposition bench left the House. Members below the gangway accustomed to fight a losing battle remained at their posts, and finally defeated the intention of the Government. Sir Stafford Northcote, who is too much of a statesman to desire the petty triumph of forcing a catch division on a question of foreign policy, would have been glad enough to allow Mr. Fawcett to withdraw. But men like Sir William Fraser insisted upon a full measure of triumph, and there is much satisfaction in the reflection that it was not forthcoming. There were nearly fourscore of men on the Liberal side who were plainly determined, if necessary to sit up till the boat race, in order to prevent the Government from forcing a division on Mr. Fawcett's motion; and in the end they won the day—or rather the morning, for it was drawing near to three o'clock when the battle was declared drawn by the adjournment of the House.

To-night the House was chiefly occupied with the Prisons Bill in committee, the progress of which was seriously interrupted by the vagaries of Messrs. Parnell, Biggar, and Fay, who seem to have entered into a conspiracy against the progress of business. Mr. Parnell, following the procedure of which Mr. Biggar is the patentee, brought down a book, from which he read voluminous extracts—Mr. Biggar, meanwhile, sitting beside him and jealously watching over him. He was several times called to order, a procedure which at length so far roused the wrath of Mr. Biggar, that in order to secure attention to his friend, he took the extreme course of attempting to count out the House. This sort of thing ceases to be amusing after it has been proceeding for some hours, and I should not wonder if presently some steps were agreed upon by which the House would mark its sense of the conduct of these two distinguished legislators. The only objection to this course would be that nothing would place Mr. Biggar and

Mr. Parnell higher in the estimation of their countrymen than that they should be contemned by a Saxon Parliament.

### Imperial Parliament.

In the House of Commons on Wednesday, Mr. BUTT moved the second reading of the Land Tenure (Ireland) Bill, and the discussion occupied the whole of the afternoon. Mr. HENRY HERBERT moved the rejection of the bill, and, on a division, the numbers were, for the second reading—ayes, 84; noes, 323. The bill was therefore lost.

#### LORD DUDLEY ON THE EASTERN QUESTION.

In the Lords on Thursday Lord DUDLEY said that he should regret if the House separated for the Easter recess without some protest being made against the engagement about to be entered into for the termination of the difficulty which had arisen out of the position of affairs in the East. He believed the feeling of this country would be seriously outraged if anything like the protocol which had been publicly talked about were signed. He thought the establishment of peace a secondary consideration, and that the main object should be to obtain some guarantee for the fair government of the Christian subjects of the Porte. He condemned the intention to send Sir H. Elliot back to Constantinople, for that ambassador had shown a strong feeling in favour of the Turks on more than one occasion, and he expressed an opinion that the British fleet went to Besika Bay to give moral support to Turkey. He trusted the Government would not again enter into negotiations with that country until the present complication was satisfactorily settled. The Duke of SOMERSET thought public notice ought to have been given by Lord Dudley that he intended to discuss this question. Lord DUDLEY observed that he had given private notice to Lord Derby that he had meant to move for papers connected with the Eastern Question. Lord DERBY said it was true Lord Dudley had given him notice that he meant to move for certain papers, but he had sat down without making any motion of the kind, and it did not seem right for any peer to attempt to raise a discussion on an Imperial question without public notice. He could only say that if Lord Dudley was aware of the engagement which would be entered into on the Eastern Question, he knew a great deal more than Her Majesty's Government. The protocol was still under consideration, but when signed it would not be kept a secret from the House or the country. He did not think that Sir Henry Elliot ought to have been attacked without some previous notice, and all he could say was that there never existed a Government servant more industrious or public-spirited than Sir Henry Elliot. Lord BATH thought that if there was any meaning in the withdrawal of our Ambassador from Turkey, it was entirely contradicted by the proposal to send him back again.

#### QUESTIONS AND ANSWERS.

In the Commons on Thursday the CHANCELLOR of the EXCHEQUER, in answer to Mr. Forster, said that as the Government was of opinion that Her Majesty ought to be represented at Constantinople by a representative of higher rank than a chargé d'affaires, and as Sir H. Elliot was not at present able to return to Constantinople, Lord Derby was considering what arrangements could be made, but he was not yet able to enter into particulars.

Sir GEORGE CAMPBELL had placed on the paper a series of questions, one of which had reference to Colonel Baker. As soon as the hon. gentleman presented himself to ask his question there rose a tremendous shout, which deepened into groans. Every time he opened his mouth to address the House the groaning was repeated. He was ultimately permitted to put two questions relating to Ministerial information respecting alleged reforms introduced by the Turkish Government. The CHANCELLOR of the EXCHEQUER protested against the practice of asking questions, not for the sake of acquiring information, but of stating an argument or attacking an individual.

#### THE PRISONS BILL.

The House subsequently went into committee on the Prisons Bill, and the consideration of the measure was resumed on the clauses regulating treatment of untried prisoners which Mr. SHERIDAN proposed to add to Clause 20. The first provided that persons on remand or committed for trial shall be subject only to such restraint as is requisite to secure their attendance. Mr. CROSS, agreeing with the principle of the clause, preferred that it should be carried out by rules to be made from time to time by the Secretary of State and laid before Parliament before the Act came into operation. He pointed out that he himself had placed on the paper a new clause giving such power to the Secretary of State; but it was replied that the language of this clause did not contemplate the relief of the prisoner from the performance of menial duty, on which great stress was laid. After a long and at times an animated conversation, the clause was negatived by 145 to 108. The two other provisions relating to the custody of money, papers, &c., found on the person of prisoners at the time of their arrest, and the free access of counsel and attorneys to prisoners before trial, were ultimately withdrawn. Mr. CROSS undertaking to deal with these points in his new rules. Clauses up to 31 inclusive were agreed to. Clause 32 was struck out, and on clause 33 an amendment, moved by Sir W. BARTHELOTT, to throw on the Treasury the

whole cost of superannuations of prison officials was negatived by 220 to fifty-eight. At Clause 36 the committee adjourned.

#### THE STORAGE OF WATER AND PREVENTION OF FLOODS.

In the Lords on Friday, on the motion of the Duke of RICHMOND and GORDON, a select committee was appointed to inquire into the operation of existing statutes in regard to the formation of, and proceedings by, commissioners of sewers and drainage and navigation boards; also to consider by what means such bodies might be more conveniently and inexpensively constituted, their procedure improved, and their powers enlarged, so as to provide more efficiently for storage of water, the prevention of floods, and the discharge of other functions appertaining to conservancy boards.

#### THE HOURS OF POLLING.

On Friday, on the motion for going into committee of supply, Sir C. DILKE moved a resolution in favour of extending the hours of polling at Parliamentary elections in metropolitan boroughs, and also of giving to the returning officer of other boroughs the power of fixing any period of not less than eight hours between eight a.m. and eight p.m. Mr. GORDON seconded the motion. The CHANCELLOR of the EXCHEQUER admitted that experience showed the necessity of some further extension of the hours of polling, and the Government, therefore, would not object to the principle of the resolution. But he could not assent to all its details—for instance, it would be inexpedient to put on the returning officers the responsibility of fixing the hours of polling. He suggested that a Select Committee should be appointed to consider what alterations may be made without inconvenience in the hours of polling at Parliamentary and municipal elections in the metropolis and other towns. Mr. Ritchie, Mr. Rathbone, Mr. Cowen, Mr. J. Holms, Mr. Stewart, and Dr. Kenealy made some remarks, advising Sir C. Dilke to accept this offer; after which Sir C. Dilke's motion was negatived, and a resolution was agreed to, for the appointment of a select committee.

#### MR. FAWCETT'S RESOLUTION ON THE EASTERN QUESTION.

Mr. FAWCETT rose to draw attention to the despatches of Lord Derby and Lord Salisbury relating to the recent Conference, and also to the present condition of the people of Bosnia, Bulgaria, and Herzegovina, justifying himself at the outset for refusing to acquiesce in the policy of silence which had been urged on him. Why, he asked, should those who had been so outspoken in the country keep silent in the House? He wished unreservedly to say that as long as he had a seat in the House of Commons he should despise himself if he said anything on the platform which he had not the courage to say in that House. (Hear, hear.) The Government had not kept silence. In the midst of negotiations which it was said should impose silence on the Opposition, the Government had done what caused the maximum amount of annoyance and irritation to many members of that House and to a vast portion of the English people. Without the smallest assurance that Turkey was going to carry out one of the reforms necessary to prevent incalculable misery on so many of her subjects; before it was known whether she was not again going to treat our remonstrances with scorn, contempt, derision, and without, so far as was known, consulting a single European Power with whom we acted in concert, our Government, as representing England, were the first to announce ostentatiously that they were going to send back an ambassador to Constantinople just as if nothing had happened. (Opposition cheers.) While the perpetrators of the crimes at Batak were walking about Constantinople flaunting their decorations—(Hear, hear)—and Turkey was treating our threats with contempt, we were showing Europe that England, that once high-spirited nation, could afford to let her mandates be disregarded, to accept insults, and to renew diplomatic relations with that country in the most ostentatious way. (Cheers.) Mr. Fawcett referred to numerous passages in the Blue Books to show that successive Governments, Liberal and Conservative, had been fully aware of the misrule of the Porte and the miserable condition of its Christian subjects. Passing to the history of the Conference, he contended, from the despatches of Lord Derby and Lord Salisbury, that the Government had committed itself to the policy of demanding autonomy for Bosnia and Herzegovina; that it proclaimed mere promises of reform from Turkey to be useless, and that guarantees were not only absolutely necessary, but that we had also a right to demand them. If we were now to shrink back into a do-nothing policy, the present would be something more than a momentous time in the Eastern Question—it would be a momentous time in our own history, which subsequent generations would point to as a period of English humiliation and discredit. (Cheers and "No, no.") He would ask presently those redoubtable advocates of a "spirited foreign policy" in what position they were now going to place us. (Cheers.) Was their "spirited foreign policy" to amount to this, that they applauded the Government who, in conjunction with all Europe, shrank back terrified and alarmed before the Ottomans of Constantinople? ("Oh," and "Hear.") Had the advo-



cases of a "spirited foreign policy" retreated from it to a doing-nothing policy? The state of the distressed provinces now was worse than at any former period. Accounts reaching this country from a young man from Oxford, who had visited that country with praiseworthy devotion, and from others, showed that half-starved men, women, and children suffering from typhus and smallpox were seeking refuge in the clefts of rocks from the cruel Government which, as the English Ministers themselves said, would never reform itself. These accounts were confirmed by a lady whose name only need be mentioned—Miss Irby—(cheers)—who for years had been relieving the distressed Christians in that unhappy country. (Hear, hear.) The Foreign Office itself was obliged to admit that the accounts in the newspapers were true. The responsibility of leaving the Christian populations unprotected against the Turks would rest upon every single member of Parliament if the Government were permitted to shrink from this policy. Mr. Fawcett concluded by moving a resolution declaring that any promises of reform made by the Porte will be useless without guarantees, and that the misrule of the Ottoman Empire will continue unless the European Powers obtain some such guarantees for improved administration.

Mr. RYLANDS seconded the motion.

Lord HARTINGTON observed that, although there was a great deal in the speech of Mr. Fawcett in which he concurred, and nothing in his resolution with which he could not agree, still, as he considered the moment inopportune for raising the question, he could not give his support to the motion. He reminded the House that negotiations were still pending, and that, as the Government were consequently not in a position either to expound or defend their policy, it would be obviously premature for the House to pass any judgment upon their conduct. Further papers were also promised, and until they were produced and the present negotiations concluded, he could not see his way to taking action. Under these circumstances, and as he could not vote against the motion, he would refrain from taking any part in the division.

Mr. PLUNKET also deprecated discussion, but threw out the suggestion that, as Mr. Fawcett had shown himself to be a man with the courage of his opinions, the best thing he could do would be to challenge the verdict of the House by taking a division.

Mr. GLADSTONE began by commenting on the perplexing inconsistency of Mr. Plunket's speech, namely, that of deprecating discussion, and at the same time inviting a division, and remarked with regard to Mr. Fawcett's motion, that he looked on it as intended merely to raise a debate, and could not understand why the Government should be anxious to take a division on it. He agreed with Lord Hartington's reasons for declining to vote for it; for, whatever might be the language of its organs, the Government had given no assurance that it had abandoned the policy of guarantees and had returned to the barren region of promises. Neither could he vote for the motion, because it did not raise the only question on which he felt most disposed to take issue—whether the words of Europe should continue to be mere words. Moreover, there had not been any declaration on the part of the Government that they contemplated any retrocession from that policy which had been laid down in the Conference at Constantinople. He indignantly repudiated the idea that had been expressed in the House that we had nothing to do with the affairs of Turkey or with the condition of those Christian races. He showed that we had deliberately deprived the Christians of Turkey of the protectorate granted to Russia by the Treaty of Kainardjee, 1775, and further, that we had in 1856 ourselves undertaken that responsibility along with the other European Powers. His able argument, founded on these treaties, combated the idea that we have no right to exercise any interference with the Turkish oppression of her Christian subjects. He agreed with many of the adverse criticisms passed on the policy of Russia, and said that the proof of his consistency in so doing was to be found in the part he took in regard to the Crimean war. He repeated that he should "view with the greatest jealousy and aversion the extension of her influence over those races"; but he was bound to confess, although "with something like shame and sorrow, that of the little which has been done for the Christians of Turkey by the Powers of Europe, nearly all is due to Russia." He then passed in review the services of Russia in liberating the Eastern communities, including not only Wallachia and Moldavia and Servia, but also Greece, in whose emancipation he was happy to say that England had a large share, through the beneficent actions and splendid genius of Mr. Canning, although that great statesman did not live to see the consummation of his work. But the most powerful part of Mr. Gladstone's speech was that in which he described the present condition of Turkey as being the scene of augmenting anarchy, oppression, and violence. "Do not let it be supposed," he exclaimed, "that the state of things in Turkey now is like the state of things in Turkey ten, or eight, or six, or four, or even two years ago."

In the ordinary condition of Turkey, when there is not rebellion and conflict, he very indolence, the very

incompetence, the very lethargy of the Government leaves some scope for the freedom and comfort of human life. It is when resistance arises; it is when the tax-gatherer's oppressions have become intolerable; it is when the Mohammedan Aga of Bosnia in his pride has assumed extraordinary licence; it is when the Pasha has so boldly violated the sanctity of the family that men are goaded into rebellion. (Hear, hear.) Then it is that we arrive at these periods of horror, never to be forgotten in the history of mankind. (Hear.) For rely on it we are not now debating the questions, important as they may be, of the rank that commonly occupy us in this House; we are debating a question which will leave its mark on the records of the generation in which we live, and will stamp with credit or discredit every man who takes a part in it. (Conservative cheers, and counter cheers.) Sir, do not let us conceal from ourselves this fact, whether the policy of the Government has been good or has been bad, whether it has been consistent or whether it has been inconsistent—and not a word will I say on that at the present time—we stand now, if we stop where we are, worse than we did eighteen months ago. ("Hear, hear,") from the Opposition.) You cannot have events such as that obstinate rebellion in Bosnia and in the Herzegovina, still less can you have such events as that poor and miserable attempt at rising in enslaved, terrorised, dispirited Bulgaria, followed by such deeds as no vocabulary given to man can adequately describe. (Hear, hear.) You cannot suppose it to be possible, as men of the world and men of sense, that such events can be, and then pass away and leave no trace behind. (Opposition cheers.) They leave behind the trace of a deep and bitter exasperation, and that exasperation is wound up to a height scarcely credible when such events as the rising in Bulgaria, and the suppression of that rising, are followed by proceedings on the part of the Turkish Government which I say boldly are marked at every stage, at every point, in every principle, in every detail, by the exhibition of the firmest determination to teach their people that the agents of that suppression are not the monsters and miscreants that we suppose, but are the heroes and the patriots who have saved their country. (Cheers from the Opposition.) That is the lesson which the Porte has been teaching her Mohammedan subjects.

In conclusion Mr. Gladstone said:—

I feel we may be approaching a crisis far more serious than the murders at Salonica. (Hear.) It may be that during the interval of ten days during which this House will practically be in abeyance, the crisis of the negotiations may be reached and the sword drawn. I can believe, and I am disposed to believe, though I have no authority for saying so, or no special means of judgment, that the influence and the fear of Russian armies may do much in these countries, which they are likely soon to reach; but clearly such considerations do not touch the Bulgarian districts south of the Balkan, which have been the scene of the greatest horrors, where the Mussulman fanaticism has been wound up to the highest pitch, and where unhappily, instead of being animated by the firm resolution to do and die in self-defence, which those horrors would have produced in countries that have not been for four centuries under a tyrannical yoke—(cheers)—we find that the spirit of the people is depressed to such an extent that the power and faculty and even desire of self-defence would seem to be almost altogether dead. I refer to the possible contingency that with the best intentions, and with the wisest measures, the Government may fail in averting a crisis. If a crisis comes, I ask them what is to happen to these unfortunate people of Bulgaria to the south of the Balkan. I wish to know whether the Government are seriously considering that matter. (Hear, hear.) We cannot escape from responsibility. I am not speaking now of responsibility as to the political question. I dismiss from my mind altogether the subject of coercion or no coercion, of guarantees or no guarantees; but I say that under circumstances which we have had so large a share in producing, that for the lives, the property, and the family honour of the subject races of the Porte, we have a great concern, and that whatever we can do, it is our bounden duty to do, to protect them. (Cheers.)

Mr. BUTLER-JOHNSTONE observed that the spirited foreign policy which Mr. Gladstone appeared to advocate would be to tack England to the tail of the three great military Powers of Europe, and of France and Italy, in order to coerce one single country like Turkey. (Hear, hear.) Such was the spirited foreign policy which had found an eloquent and impassioned advocate in the right hon. gentleman. (Hear, hear.) He was afraid that hon. members who believed that the Porte would yield to coercion counted without their host. (Hear, hear.) For his own part he thanked God that there was a nation in Europe that had sufficient common-sense and spirit not to sign away its independence in the face of any efforts or menaces whatever. Midhat Pasha, on hearing of the right hon. gentleman's pamphlet, had said, "When we came into Europe we were six hundred men, when we leave Europe we shall be six hundred men, and the rest of them would remain in the tombs of their fathers." This *mot* was repeated for a whole week in Constantinople as the embodiment in a short and pregnant form of the determination of a whole people to die rather than give up their independence. Notwithstanding the sneers at this Constitution, he believed if it was not overthrown by violence from without it would be a success. In the course of a few years, perhaps, the only two Constitutional countries in the world would be England and Turkey—(laughter)—for these were the only two nations possessed of the Constitutional temper. Old statesmen believed that the Ottoman Empire was necessary to the British Empire, and looked upon its territory, its army, and its fleet as part of the English territory, army, and fleet. If that Empire was destroyed India and Russia would be brought face to face.

Mr. RYLANDS, Sir H. WOLFF, and Colonel MURK continued the debate.

The CHANCELLOR of the EXCHEQUER remarked upon the discursive speech of Mr. Gladstone and of

others at the same side of the House, and observed that the leader of the Opposition had pronounced the moment inopportune for discussion; but that the member for Greenwich had launched the House into a wide field of argument and debate which could not possibly lead to any practical result. He repudiated the charge made by Mr. Gladstone that the Government had manoeuvred to force a division on Mr. Fawcett's motion. The fact seemed to be that the Opposition had hoped to be able to fire at the Government at will, without incurring the penalty of taking a division. The Government would meet the speech of Mr. Gladstone with a direct negative, as also the taunts which he threw out against the whole of Europe for not plunging the world into a sanguinary contest. It was intolerable that the Government was to be charged with shrinking with terror before the Ottoman Empire, because they had endeavoured to save Europe from the consequences of war. He said, in conclusion:—

We are still labouring earnestly, and not without hope of a happy solution, to bring about a settlement which may really gain the objects we have at heart. But I think we shall be most materially impeded in the progress of negotiations if we are to proceed with the clog hanging about our necks of either a hostile vote of the House of Commons, or, which is much more embarrassing, and much more to be deprecated, speeches made and enforced with all the eloquence and authority of those who had so great a right to command the ear of the nation—speeches which are to discredit us in the eyes of Europe—(cheers)—to weaken the voice with which this country may speak in the councils of Europe—(cheers)—and the effect of which is, as far as they go, to taunt Europe with cowardice or with negligence if she endeavours to carry into effect the peaceful work in which we are now engaged. (Load cheers.)

Mr. MITCHELL HENRY moved the adjournment of the debate, which led to a long conversation on the propriety of forcing the motion to a division. Mr. FAWCETT offered to withdraw his motion, but the CHANCELLOR of the EXCHEQUER declined to allow this course to be taken, and Lord HARTINGTON, regretting this decision, advised his friends to leave the House, so as to deprive the vote of all significance. Ultimately the motion for adjourning the debate was negatived by 242 to 71, and Sir C. DILKE moved the adjournment of the House, which was negatived by 233 to 83. A third motion was negatived by 223 to 79; after which amid loud cheers from the Ministerial benches, Mr. GATHORNE HARDY appeared at the table. Speaking in a tone of unusual bitterness, he observed that the hon. member for Hackney, who had on former occasions of the kind taken to himself so much credit for his courage in distinguishing himself from his party, now when he found himself in a difficulty fell back on the friends whom he had deserted, to cover his miserable retreat. The right hon. gentleman concluded with a motion to adjourn the House, and a few words followed from Mr. FAWCETT, in which he remarked that Mr. Hardy would probably regret, on the following morning, the remarks he had just made. Mr. BECKETT DENISON now warmly demanded whether sufficient indulgence had not been given to the hon. member for Hackney; but Mr. Fawcett showing no desire to continue the discussion further, the Speaker put the question. The answer was the instantaneous rush from the House of the hundred or so members present, after which the House adjourned, without coming to a decision on the main question, at twenty-five minutes to three o'clock.

In the House of Lords on Monday, Earl Beauchamp occupied the seat on the woolsack, in the absence of the Lord Chancellor, and some private business was transacted. The Consolidated Fund Bill passed its several stages.

In the House of Commons several important notices of motion with regard to Eastern matters were given, and questions answered by Her Majesty's Ministers. The House afterwards discussed the Prisons Bill in committee, but the consideration of the subject was much delayed by the peculiar conduct of Mr. Parnell and Mr. Biggar, as described by our correspondent. After Clause 35 Mr. CROSS proposed to add a new clause providing special rules for the treatment of unconvicted prisoners. On this a prolonged struggle ensued, in the course of which Mr. SHERIDAN moved several amendments, and Mr. PARNELL and Mr. BIGGAR offered many objections. Ultimately it was agreed to without alteration. At one a.m. progress was reported.

#### THE LAMBETH BATHS MEETINGS.

The last of the series of meetings which have been held nightly during the winter season at the Lambeth Baths, Westminster-road, for the purpose of promoting the cause of temperance, was held on Saturday evening last, and was numerously attended, the large room, which will hold more than 2,000 persons, being quite full. Mr. Samuel Morley, M.P., occupied the chair. The proceedings were commenced with prayer, offered up by the Rev. Isaac Dorey, after which the Rev. G. M. Murphy, the manager of the meetings, read the report, which showed that during the season there had been 44 temperance meetings, begun and ended with religious services; 32 concerts and entertainments given by various friends, 27 lectures, readings, and public meetings on various topics, and 21 Saturday night meetings for newspaper-reading and singing. The sale of pure literature and of temperance and religious periodicals had been carried on during the year, with much advantage to the cause of truth and godliness. Some



50,000 hymns, tracts, and periodicals had been distributed. The Chairman said he desired to express his thankfulness in connection with the little amount of service which he had rendered in support of this unique enterprise, at being present there that evening to review the work of the winter. He had the strongest conviction, supported by the testimony of a large number of persons, that very many homes in that district of London had been made brighter and happier in consequence of the warm sympathy of Christian friends who carried on this work; and one of the most gratifying features of the undertaking was that some of the most earnest workers were to be found among the class who had already benefited by it. He was exceedingly dissatisfied with the present condition of the drink traffic. Within six years the people had spent on alcoholic liquors an amount of money which would have sufficed to pay off the National Debt. Besides affording opportunities of discussing this pressing domestic question, the Saturday evening meetings, which were devoted to newspaper readings, were useful in calling attention to the political questions of the day. The Earl of Shaftesbury, who was enthusiastically received, spoke of the great improvement which had taken place among the working people since he first knew them and began to interest himself on their behalf. There was no country on earth that offered so much to her sons as England, provided that they were sober and industrious. At the conclusion of his lordship's address a vote of thanks was passed to him, and he left the meeting amid cheers. The Rev. I. Doxey, Mr. J. M. Cook, Mr. Andrew Dunn, Mr. J. Hudson, Mr. J. Inwards, and Mr. S. Insull also addressed the meeting in support of total abstinence principles, the speeches being interspersed with singing by the people and by a trained choir of the Borough-road Congregational Chapel, by recitations, and by a performance on the concertina by Mr. Thomas, which was much applauded, and a hearty vote of thanks to the chairman brought the proceedings to a close.

### Epitome of News.

The Queen and Princess Beatrice attended Divine service on Sunday in the private chapel at Windsor. The Rev. Professor Lightfoot, D.D., Canon of St. Paul's, preached.

Her Majesty, accompanied by Princess Beatrice, will leave Windsor Castle to-day for Osborne, and will remain in the Isle of Wight for a few weeks, and about the middle of May will visit Balmoral.

The Prince and Princess of Wales were to have left on Saturday for the Mediterranean, but the journey is postponed in consequence of the slight illness of the Prince, whose general health is, however, reported to be excellent. They hope to leave before the close of the week.

It is announced that the Queen will hold Drawing Rooms at Buckingham Palace on Tuesday, May 1, and Thursday, May 3, at three o'clock; and that the Prince of Wales will hold Levées at St. James's Palace on May 7 and June 2.

A Cabinet Council was held in Downing-street on Friday, when all the Ministers were present. On Saturday, the Earl of Beaconsfield left London for Hughenden Manor, for the Easter recess. The noble lord has not left London since the middle of October.

The death is announced of Mrs. Caroline Chisholm, who was known as "the emigrants' friend." It was during a visit to Australia for the benefit of her husband's health that her sympathies were enlisted for the suffering emigrants. The rest of her life was devoted to their cause.

In reply to a resolution on the Eastern Question, passed at a Liberal meeting at Burnley, Mr. Gladstone writes that he may be relied upon to persevere in the matter, as he is convinced that the majority of the people think as they did last autumn respecting the Eastern horrors, for which he fears England is becoming seriously responsible.

Dr. Schliemann gave an interesting account of his discoveries at Mycenæ, at a meeting of the Antiquarian Society, which was held on Thursday evening. He received a hearty welcome from a number of distinguished visitors, Mr. Gladstone taking the opportunity of paying a high tribute to the work of Dr. Schliemann, and to the assistance which he has received from Mrs. Schliemann. Amongst those present was Mr. Alfred Tennyson.

On Wednesday, at Aberdeen, Mr. Thos. Edward, the Banff naturalist, was presented with a public testimonial in presence of a large and influential assemblage. The presentation consisted of 333 sovereigns, which were enclosed in a neat olive wood casket.

We are glad to learn that the strong opposition of the bankers, merchants, and young men, through the instrumentality of the Young Men's Christian Association, to the licensing of the vaults under the Royal Exchange, has been completely successful.

The governors of Owens College, Manchester, have decided to apply to Parliament for a University charter.

The Chancellor of the Exchequer will make his financial statement on Thursday, the 12th of April.

On Sunday morning a very serious accident occurred to the night express from Edinburgh at the Morpeth station on the North-Eastern Railway, where the engine ran off the rails. Five persons were killed and eight others more or less gravely injured.

Shortly after ten o'clock on Saturday night a fire broke out in the bakery and flour warehouse attached to the Coldbath-fields House of Correction. Great alarm was felt by the prisoners, some 2,000 in number, but none of them were injured, orders having been promptly given and executed for the removal of all whose cells were in proximity with the burning portion of the premises.

It is proposed to raise a subscription for Mr. John Frost, the famous Chartist leader, who is still living near Bristol. He is in his ninety-third year.

During the last week there was an improvement in the supply of American fresh beef and mutton when compared with the previous week's arrivals. The quantity that reached Liverpool was 6,742 quarters of beef and 1,152 dead sheep.

We regret to announce the death of Mr. Walter Bagehot, the editor of the *Economist*, which took place on Saturday. Mr. Bagehot was in the fifty-second year of his age. His name has been best known in connection with journalism, his many contributions to which were always marked by freshness of thought and incisiveness of style. Mr. Bagehot contributed many thoughtful essays on very diverse subjects to several magazines and reviews, such as the *National Review* and the *Fortnightly Review*. He wrote several works, of which the chief was his ingenious book on "The English Constitution." Mr. Bagehot, we may add, was married to a daughter of the late Mr. James Wilson, founder of the *Economist* and formerly Finance Minister in India.

The Portsmouth Liberal Association have invited the Hon. G. C. Brodriok to allow himself to be nominated as the Liberal candidate at the next election for the borough.

Mr. George Melly, of Liverpool, who represented Stoke-on-Trent from 1868 to 1875, has consented to allow himself to be nominated for selection. A local gentleman, Mr. William Woodall, of Burslem, has also consented to be nominated, and the Liberals of Stoke are sanguine that they will at the next general election win both seats.

The Cambridge Classical Tripos List was published yesterday. Mr. James Edward Cowell Welldon, of King's College, is the senior classic; Mr. John Archibald Starkey, of Christ's College, is the second; and Mr. Dyson, of John's College, is the third.

On Monday the Lord Mayor presided over a public meeting at the Mansion House, convened for the purpose of affirming the proposal to celebrate, in June next, the four-hundredth anniversary of the introduction of printing into England. Amongst the speakers were Mr. Anthony Trollope, Count Munster, Mr. C. H. Palmer (Deputy-Governor of the Bank of England), Sir C. Dilke, M.P., Sir Charles Reed, Dr. Parker, Mr. G. Spottiswoode, Professor Marks, Bishop Claughton, and Lord C. Bruce. Resolutions in approval of the object of the gathering were passed, and a subscription list was opened, the contributions to which represented a sum of nearly 700l.

Speaking at a *soirée* of the Hackney Advanced Liberal Association on Monday night, Professor Fawcett, M.P., referring to the resolution moved by him in the House of Commons on Friday last, stated that he had never undertaken a duty under such a sense of great responsibility as he felt on that occasion. He said that no one was more conscious than himself that it would have been far better if the resolution had been moved from the front Opposition bench by some representative of the late Government, but members had waited and waited, and as nothing was done it was felt that some one ought to do something. A resolution cordially thanking Professor Fawcett for his motion was carried by acclamation.

The *Farmer* reports two more outbreaks of the cattle plague in London. The first outbreak, in Whitechapel, was detected on the 20th in a shed in which were twenty cows. Several cattle were found to be affected, and all in the shed were destroyed at once. Next day a cow in another shed in the same premises was found affected. In that shed were fourteen cows, and all these were slaughtered. The plague showed itself in a third shed in this dairy, and the nine cows there have also been killed. On the 24th, the plague broke out in a dairy in Norfolk-street, Bethnal-green. One cow was found to be affected, and the other five which were in the same shed were at once destroyed.

To-morrow being "Holy Thursday" the ancient royal charities designated Royal Maundy will be distributed in the Chapel Royal, Whitehall, to fifty-seven aged men and fifty-seven aged women, the number of each sex corresponding with the age of the Queen.

On Monday evening Captain Sir George Nares read a paper before the members of the Royal Geographical Society in which, referring to the recent Arctic expedition, he expressed the opinion that unless the boundaries of Greenland trended more to the northward than was generally supposed, no travellers would get nearer to the Pole than the point which had hitherto been reached.

At Lincoln, on Monday morning, a man named Clark was hanged for the murder of a gamekeeper, named Walker, near Norton Disney.

Mr. Edward Jenkins has returned to London, in greatly improved health.

There is some talk about a new company being formed to establish a line of telegraphic communication between England and America, in order to compete with the existing companies which are now

combined, and which are expected shortly to raise their tariff.

### Gleanings.

Affection which is never reciprocated—Neuralgic affection.

Mock-Turtle: Kissing before company and quarrelling afterwards.

Gentility is said to be eating meat with a silver fork, when the butcher has not been paid.

Do not forget that while you fold your hands Time folds not his wings.

The son of a well-known actor, at a public examination, in reply to the question, "Who was the greatest English divine?" said, promptly, "The divine William."

Captain Burnaby was asked by his Turcoman guide which an Englishman loved best, his horse or his wife; but the captain answered diplomatically, "That depends on the woman."

A man in New York, wishing to be witty, accosted an old rag-man as follows: "You take all sorts of trumpery in your cart, don't you?" "Yes, jump in, jump in!"

A comprehensive school inspector asked an Aberdeen class if any could tell him anything remarkable in the life of Moses? Boys:—"Yes, sir. He was the only man who broke all the commandments at once!"

The other day, at a meeting to consider the burdens on agriculture, Lord Carlingford aptly quoted the following well-known epitaph:—

Here lies Mr. Winter, surveyor of taxes,  
I advise you to give him whatever he axes;  
Take my word for this, he won't stand flummery,  
For though his name's Winter, his proceedings are summary.

AWKWARD DISCOVERY.—A story is told of a legal official whose business it was to take affidavits and administer oaths, that a gentleman who called on him one day took up a book which was lying on his desk while his friend was temporarily engaged. "I see," he said, "that you find time to amuse yourself with light reading as a relief to your dry, legal business." "Light literature!" returned the functionary, "why that's the New Testament upon which I swear my clients!" "New Testament, indeed!" rejoined the other, "why, it is 'Thaddeus of Warsaw.'" "Then," said the notary, "not a deed which has been signed in this office for the last thirty years is worth the paper it's written upon!"

FORBIDDING THE BANNES.—In a certain parish church on the north-eastern confines of Aberdeenshire, there occurred a funny scene last Sunday. The precentor in wonted fashion had just intimated a purpose of marriage between Johnny — and Nanny —, when up starts a buxom widow of some sixty summers. "Making tracks" for the precentor's desk, she tabled her shilling and entered her protest against Johnny's marriage. The good-natured precentor smiled blandly on the widow, bowed her from the desk, and pocketed the shilling, and smiled again to the congregation generally, a good many of whom returned the smile. He then went on with his duties with all the decorum for which he is justly famed. Thereafter the worthy pastor preached a most excellent sermon, which would have done the widow's heart good to hear, only she had gone out at the vestry door and did not return.—*Aberdeen Free Press*.

DRAUGHTS IN TRAINS.—Draughts encountered in railway travelling are the active causes of many intolerable attacks of neuralgia. Occasionally they have more permanent consequences. To avoid this peril most persons try to secure places with their backs to the engine. This answers well enough as regards the seat next the window; but, owing to the angle at which the air enters the rapidly advancing carriage when a window is open, the occupant of the second seat with his back to the engine receives a reflected current of air, not so strong, but fully as likely to produce what is called a "chill" as that to which the brave traveller who "likes air," and persists in riding forwards, with the window down, exposes himself. The prudent man, who has ensconced himself in the second seat, and rides backwards, probably finds a tingling in the ear nearest the window, and possibly suffers a mysterious attack of "toothache" or "tied-douloureux" some days afterwards. Anyone interested in the subject may work out the conditions of this phenomenon with the aid of a pencil, and the familiar law that angles of reflection are equal to angles of incidence. This simple circumstance seems to have been unaccountably overlooked.—*Lancet*.

"Thomas de Quincey: His Life and Writings, with unpublished Correspondence," is the title of a work in two volumes now in the press, edited by Mr. H. A. Page; it will contain about a hundred of Mr. de Quincey's letters, and letters to him from Prof. Wilson, Mr. Thomas Carlyle, and others, placed at his disposal by Mr. Quincey's family. The work will be issued shortly by John Hogg and Co., Paternoster-row. Mr. James Hogg, sen., who was intimately associated with Mr. de Quincey during the last ten years of his life, will contribute some reminiscences; and the appendix will contain the "Medical Aspect of Mr. de Quincey's Case," throwing fresh light on the opium-eating, by Dr. Eatwell, late principal of the Medical College, Bengal.—*Academy*.



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## NOMINATION OF COMMITTEE.

By the new Bye-law, reported at the last Autumnal  
Meeting, it is competent for any seven representative mem-  
bers of the Union to nominate in writing One Person to  
serve on the Committee. All such nominations for this year  
must be sent in not later than the 31st inst.

ALEXANDER HANNAY, Sec.

Memorial Hall, 13th March, 1877.

CONGREGATIONAL UNION OF ENGLAND  
AND WALES.

HENRY RICHARD, Esq., M.P., Chairman.

The FORTY-SEVENTH ANNUAL MEETING will  
be held on the 7th, 8th, and 11th days of MAY NEXT.

MONDAY, May 7th.—The Annual Business Meeting in  
the Memorial Hall. Tea at 5.30 p.m., and meeting at  
6.30 p.m.

TUESDAY, May 8th.—The Assembly at Westminster  
Chapel at 9.30 a.m.

FRIDAY, May 11th.—The Assembly at 10 a.m.; and  
Public Meeting for the "Exposition and Enforcement of  
Free Church Principles," at 6.30 p.m., in the Memorial Hall.

ALEXANDER HANNAY, Secretary.

Memorial Hall, March 27, 1877.

## LONDON CONGREGATIONAL UNION.

The Rev. ALEXANDER RALEIGH, D.D., Chairman.

The ANNUAL MEETING will be held in the MEMO-  
RIAL HALL, Farringdon-street, on TUESDAY, 3rd April.

Conference at 3. The Rev. J. G. Rogers, B.A., and Henry  
Wright, Esq., will introduce the subject—"The Finance  
Scheme."

Evening Meeting at 6.30.

Chairman's Address and Reports.

Galleries open to Visitors at both Meetings.

ANDREW MEARNS, Secretary.

Memorial Hall, 21st March, 1877.

TESTIMONIAL  
to theRev. ISAAC JACOB,  
of Sutton, Surrey.

After a faithful and zealous ministry of forty-one years,  
twenty-eight of which have been spent in Sutton, the Rev.  
Isaac Jacob has signified to the Congregational Church  
under his care his intention to relinquish the Pastorate.

Advancing age and physical infirmities—especially the  
feebleness and partial loss of sight—have led to this decision.  
In order to express their esteem for Mr. JACOB, and by way  
of helping to secure some provision for his comfort, the  
Church and Congregation at Sutton are raising a Fund  
wherewith to purchase an Annuity, in addition to that pay-  
able from the Pastors' Retiring Fund.

It is thought that many persons who formerly resided in  
Sutton, and others who have enjoyed elsewhere the occasional  
ministrations of Mr. JACOB, would be pleased to have an  
opportunity of contributing to this Testimonial. It is  
gratifying to be able to add that, not only does he possess  
the confidence and regard of his brethren in the Congrega-  
tional Ministry, but that numerous Christian friends con-  
nected with other religious denominations are uniting in the  
present movement.

Among the amounts already received are the following:—  
J. H. Townsend, Esq., £50; Marmaduke Matthews, Esq.,  
£50; Thomas Micklem, Esq., £50; Bradley Haigh, Esq.,  
£25; George Moults, Esq., £20; other sums, £142. Total  
to March 28th, £337. It is intended to close the Fund  
early in April.

Contributions may be sent to the Treasurer, J. H. Town-  
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H. G. D. (16, as Me "c Stud") "Satisfied." All the pupils at  
the school (four) in Dec. 1876, went in for the same Exam.,  
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Mathematics, and Botany. R. N. G., First Class Hon.,  
distinguished in Latin and Zoology. J. G. (14) and E. B. B.  
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NEXT TERM begins May 1.

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7. Russia. (Conclusion.) By M. E. Grant Duff, M.P.
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**The Nonconformist.**

WEDNESDAY, MARCH 28, 1877.

**SUMMARY.**

No progress has been made during the past week towards a better understanding with Russia. On the contrary, matters seem to have gone back. The hitch occurs on the question of disarmament; the Czar declining to undertake to demobilise simultaneously with Turkey, and insisting as a preliminary that peace shall be concluded between the Porte and Prince Nikita. But the negotiations at Constantinople are broken off, and the Montenegrin delegates are preparing to return home, as the Porte absolutely refuses to cede the fortress of Nikais, which is their first condition, although advised to make the concession by the British Government, through their Ambassador at St. Petersburg. On the other hand, General Ignatieff, who has found his way to Vienna, is understood to have discovered that Austria is as averse as ever, on any conditions, to the policy of coercion advocated by Russia, and quite prepared to consult its own interests. It is not surprising then that Sir Stafford Northcote had nothing to communicate to the House of Commons yesterday, prior to the adjournment for the Easter holidays, beyond the vague expression that before the recess was over he hoped the negotiations would be "in a more advanced position" and to be able "to make a much more satisfactory statement." As the Cabinet meets to-day, it is evident the negotiations are still going on, and they are not likely to be abandoned before the end of April, up to which time military operations will be impracticable. It seems that General Ignatieff, on his return to St. Petersburg, will take Berlin on his way—another sign of the great hesitation of Russia in adopting a warlike policy.

Yesterday the first break in the Parliamentary Session occurred by the adjournment of both Houses for the Easter holidays. Hardly a night has passed during the past week without interpellations on the Eastern Question having been addressed to the Government, which have been answered with reluctance by Ministers, and listened to with characteristic impatience by their followers, whose determined attempt to force a division on Mr. Fawcett's resolution on Friday night was, however, signally failed. Of that debate we have spoken below. Yesterday Mr. Rylands raised the question of the return of Sir Henry Elliot to Constantinople, and he was backed up by Mr. Gladstone and Mr. Forster; the argument being that the ambassador's opinions, as recorded in the Blue Books, proved that he was quite disqualified to represent a Power which professed to require reforms and guarantees from the Porte. Both Mr. Bourke and Sir Stafford Northcote evaded the real issue by treating the criticism of Sir H. Elliot's public acts as a personal attack. But the debate will, no doubt, strengthen the understood decision of the Government to send a new representative to Constantinople. The news from that capital is of the usual tenour. The Turkish Parliament is still in session, but its proceedings are, for the most part, secret. Apparently the new Grand Vizier is anything but "master of the situation." He cannot put down the Softa agitation, nor cope with the increasing lawlessness of the dominant race in the provinces, and there is an expectation that ere long Midhat Pasha will be recalled to replace Edhem Pasha.

When the House of Commons reassembles the first matter of general interest that will come before it is the Budget. Though the financial year is not quite complete, the returns of revenue thus far do not equal anticipation. The expectation of a surplus is subsiding, and the revenue is likely to fall below Sir Stafford Northcote's estimates. The expenditure for the year cannot be less than 79,000,000l., and the revenue is expected to be at least half-a-million short of that amount. The prospect of having to impose fresh taxation to meet such a deficit will not be pleasing to the Chancellor of the Exchequer, though he may be able to suggest some ingenious scheme by which an equilibrium may be obtained without having recourse to new burdens, and in order to counteract the tradition that the Conservatives are always unlucky with their finances.

The French Legislature has adjourned till May 1, and the Cabinet of M. Jules Simon has obtained a month's breathing time from the hostile action of the Senate, which is by no means reconciled to the present Ministry. Of more immediate interest to this country are the negotiations that have now been formally opened at Paris by commissioners on either side for a Treaty of Commerce with England, which it is hoped will result in the adoption of a new tariff not less favourable than that now in operation, unless M. Gambetta, as is feared, should throw his influence into the opposite scale.

In the German Parliament the Prussian party have received a heavy blow by the large majority in favour of the plan of the Federal Commissioners to make Leipzig instead of Berlin the seat of the new Supreme Court of Judicature. Even Prince Bismarck's influence failed to turn the vote in favour of the Prussian capital. On the other hand there are signs that the population of Alsace-Lorraine are abating their antagonism to Germany, and it is expected that the formation of a Provincial Committee to act with the Emperor and Federal Council will promote the success of a conciliatory policy.

President Hayes is conscientiously trying to conciliate the South without giving umbrage to the North. He has given proof of his loyal acceptance of the principle of equal rights without regard to colour by the appointment of Mr. Frederick Douglass, the able champion of emancipation, as Marshal of the District of Columbia. In South Carolina he proposes to put an end to domestic rivalries by accepting General Wade Hampton, a Democrat, as the Governor of the State. In the more difficult case of Louisiana, where, also, there are two rival governors, he has decided to send a commission of inquiry to New Orleans before coming to a decision.

Justice has at length overtaken a great criminal in the United States. As far back as 1858 a large body of Californian emigrants were massacred at Mountain Meadow, in the territory of Utah, by a body of Mormons disguised as Indians. The chief actor in this shocking tragedy was "Bishop" Lee, who has lately been tried and convicted. He was taken to the scene of the massacre and shot there on Saturday last, having previously admitted that Brigham Young was privy to, and had sanctioned, the atrocious crime.



## THE GOVERNMENT AND MR. FAWCETT'S MOTION.

THE action of Her Majesty's Ministers in the House of Commons on Friday night is, perhaps, the strongest proof yet vouchsafed of the real drift of their policy. We have so little authentic news of the negotiations still pending that it is difficult to pass a decided opinion on the subject, and unfortunately official information will only be supplied when it will no longer be of service. But the motion of Mr. Fawcett, even if ill-timed, related not to Russia but to Turkey. It did not concern the course of international diplomacy, but only the policy of the Cabinet, and actually embodied the proposals of Lord Derby in his own words as contained in the recent Blue Books. Governments, as well as individuals, do not care to have a mirror held up to them in which their own shortcomings and imperfections are revealed, but that is hardly an adequate explanation of the discreditable scene of Friday night or Saturday morning, when Sir Stafford Northcote and Mr. Hardy at the head of the Ministerial majority insisted for many hours in the attempt to force a division on Mr. Fawcett's motion at a time when the leaders of the Opposition thought it necessary for their own reasons to hold aloof. The Government, while eagerly embracing the opportunity of trying to crush a party which last autumn thwarted their insincere policy, were quite ready, it would seem, by the same act to proclaim with emphasis to the world that the House of Commons endorsed the do-nothing policy of Her Majesty's Ministers, and to Turkey, in particular, that England had abandoned all pretence of insisting upon much-needed reforms and the requisite guarantees.

It seems to us that the serious objection to the course pursued by Ministers all through the Eastern crisis, is, not that they have endeavoured to preserve the peace of Europe, but that they have made that object incompatible with the reformation of Turkey. Anxiously as they may have sought to further the one object, they have shown themselves increasingly indifferent to the other. When all their energies are expended in preventing the armed intervention of Russia, it is not surprising that the scandals which made that intervention possible should be neglected. No doubt, Lord Beaconsfield's Cabinet would be glad to see such a system of administrative reform carried out in the Ottoman Empire as would preserve it from utter ruin. But the Turks have never believed in the sincerity and urgency of their representations. Why should they? While Lord Salisbury was sent to Constantinople to confer with the representatives of the other Powers on the reforms to be urged on the Porte, English Engineer officers were examining the defences of that capital with a view to improve their efficiency—that is, to enable the Turks more effectually to defend themselves against any Power that might threaten coercion. This is but a specimen of the double-faced policy which has been pursued since the Bulgarian outrages, and which has brought about the present dead-lock. It will not bear criticism, and when Ministers are asked to reconcile their actions in the Eastern Question with their recorded promises, the Bashi-Bazouks behind them in the House of Commons attempt to stifle inconvenient questions, or to force on unmeaning divisions. Our Government have now returned to the rôle observed by them before the Berlin Memorandum. Their influence at Constantinople is a thing of the past. Their ostentatious proclamation, in season and out of season, of a non-intervention policy, gives the pashas assurance of perfect immunity, of which the promise of the return of Sir Henry Elliot is a pledge, while the conflict which they are intent upon averting appears to draw nearer and nearer.

In the debate of Friday night Mr. Gladstone drew a very vivid picture of the aggravation of misrule in Turkey since the break-up of the late Conference, which, even if Russia forbears to interfere, must ere long precipitate a catastrophe. To this statement of deplorable facts no reply was vouchsafed, nor any adequate reason why the engagements reproduced in Mr. Fawcett's resolution were to be entirely evaded. The Government are irritated at hearing that what they have done in respect to Turkey has been a signal failure, and to call attention to it is denounced by their organs as a political crime. But the continued reign of anarchy and violence in the Ottoman Empire is as inimical to the peace of Europe as the threat of Russian coercion. If the Muscovite troops are withdrawn from the frontier, the other danger will still menace Europe. At present, however, Her Majesty's Ministers have nothing to show for more than a year of vacillating negotiations, and, as Mr. Fawcett says, the result of their present policy may be that Russia will be driven into a position of isola-

tion—into a position wherein there would be no other alternative left her than to proclaim war—when it could have been averted if the English Government had only resolutely done all in their power to obtain the European concert and co-operated with the other Powers in demanding some guarantees for the better government of Turkey.

## THE MYSTERY OF TANGANYIKA.

AFRICA is fruitful in surprises, but never, perhaps, since the Egyptian priests perplexed the shrewd simplicity of Herodotus, has it startled the world with so strange a puzzle as that with which Mr. H. M. Stanley has just stimulated the intelligent curiosity of the *Daily Telegraph's* innumerable readers. It is well known that the great difficulty of Lake Tanganyika, considered as a problem in physical geography, has been, at least until quite recently, the absence of any discoverable outlet. An inland sea may, of course, be kept down to an average level by evaporation. The most familiar instance of this is the Dead Sea, which receives the waters of the Jordan about 1,300 ft. below the level of the Mediterranean. But then in such a case the water of the lake is always and necessarily salt, through the mineral ingredients washed out of the earth by affluent streams, and constantly accumulating, because left behind in the process of evaporation. Now, the water of Tanganyika is not salt; it is not even brackish. It is only, to use Commander Cameron's words, "peculiar, and not sweet and light, like" spring water. Therefore, the conclusion seems inevitable that there must be some outflow. It may be sluggish and superficial, insufficient to keep the water absolutely fresh, as in Windermere. But still, some outlet there surely must be, or the lake waters would be very much stronger in taste than merely "peculiar." And in May, 1874, Commander Cameron believed himself to have found an outlet answering fairly well to the requirements of the case. This was the channel of the Lukuga, opening from the western shore of Tanganyika about Lat. 6 S. The Lukuga is further said to join the Lualaba, which afterwards becomes the Congo. But the difficulties experienced by this enterprising traveller in thoroughly investigating the course of the stream—if stream it can be called which hardly flows—were such that many perplexities were left unsolved. The outgoing current did not move faster than a mile and a quarter in an hour. And observations of so slow a current might very well be perplexed by the effects of wind. Again, at three miles from the mouth, the Lukuga was effectually sealed against navigation by a dense mass of papyrus, and other floating tangle, of such a thickness as to be quite inconsistent with the existence of any strong and well-defined current. Beyond this point Cameron's information depended wholly on native information; for the Arabs of Ujiji knew nothing of any outlet at all. And even if the natives understood clearly what was wanted of them, which is doubtful, their accounts were inconsistent and contradictory. Another difficulty lay in the fact, resting on the sure testimony of physical phenomena, that the surface of the lake had been rising, at least for many years past. Now a very few feet of depression in the level of the water would, it appears, leave the Lukuga entirely dry. How then did the lake keep itself fresh when it was at a lower level?

Under these circumstances it could scarcely be said that the mystery of Tanganyika was finally solved; and it was in this position when Mr. H. M. Stanley came upon the scene last year. He found that in the interval the water of the lake had risen considerably; so much so that a suspicious chief attributed it to the "medicine" of the preceding traveller. The bar mentioned by Mr. Cameron at the mouth of the Lukuga was submerged, and many tracts of alluvial land bordering on the water were swept away. But he did not find the outflowing current stronger. On the contrary, he asserts in his letter to the *Telegraph* that there was no current at all; or if there was, it was sometimes one way, sometimes the other. Further, when he reached the papyrus barrier that had stopped his predecessor he mounted on the shoulders of his attendants and could see nothing of any continuous stream, only a succession of mud banks with watery hollows between. Nor did he stop here. He travelled by land as close to the banks as he could, and found there an old and well-known road cut across the channel that was supposed to be followed by the Lukuga towards the Lualaba, while the contour of the country made any other channel impossible. Still, the road in this place was in process of being changed into a ford. Water did ooze from the mud and papyrus filling the upper Lukuga channel; and

the rise of a few more feet in the level of Tanganyika would convert this dribble into a great river.

In other words, Mr. Stanley tells us that he has caught the mighty inland sea in the very act of forcing a path out of the mountain prison that has held it, if not since the foundation of the world, at least since the dawn of its own existence. In five years more he declares that there will be a navigable river flowing from Tanganyika into the Lualaba, and so bringing Ujiji into communication with the mouth of the Congo. But how does he account for the fact that a lake existing for so long without an outlet is as good as fresh, only "peculiar" in taste? In effect he denies that it has existed long at all. It is quite a young lake, with its career and its mission still before it. It has, of course, been growing for many centuries; but geologically speaking, it is a mere infant, and has its majority still to attain, when it will come out of its privacy and go into business with the great world of waters. Nor does the adventurous American shrink from proposing a theory as to the origin of the lake. He confesses his ignorance of geology, but thinks there are evidences of volcanic action in the region, such as cannot be mistaken. He believes that once upon a time the long cleft in which Tanganyika lies was opened out by the internal forces of the earth, and that ever since the rivers have been slowly filling up the cavity thus formed, and have now very nearly accomplished their task. Undoubtedly the Tanganyika has proved its capacity to hold water; but we doubt whether this theory will do the same. There are some curious stories of native tradition which, Mr. Stanley thinks, confirms his views. But that is hardly a scientific basis. We pass no judgment. We only remark that, even according to Commander Cameron, the outflow by Lukuga is not constant, but intermittent, and liable to obstructions by accumulations of ooze and tangle. May it not be that these obstructions, at some periods, lasting over many years, increase so that the lake is for the time sealed up? This would account for the "peculiar" taste; while the periodical emancipation of the waters when they have reached their height would also explain their comparative freshness. Much depends on the depth of the proper and natural bed of the Lukuga, apart from accumulations of silt, and on this point we have no accurate information.

It is stated that Mr. Millais has consented to paint a portrait of Mr. Carlyle, at the request of a numerous circle of the historian's friends.

The first number of the new paper—the *Daily Express*—which is expected to appeal to the sympathies of the High-Church party, will be issued on May 1.

Messrs. Thos. Cook and Son, Ludgate-circus, the well-known excursion agents, have just published a cheap "Cook's Handbook for London," intended for visitors who have but limited time at command, and who wish to see as much as possible of the metropolis. The information as to distances, conveyances, fares, &c., is very full and very conveniently arranged.

The *City Press* understands that the Government have decided to purchase the block of houses between Bell-yard and Chancery-lane, as far as the Law Fire Office, for the purposes of the new law courts, and to widen Fleet-street by twelve feet. Temple Bar is condemned to come down at once.

The Civil Tribunal of the Seine gave judgment on Thursday in the Montalembert-Loyson case. The court held that the authority given by M. de Montalembert to publish "L'Espagne et la Liberté" after his death was withdrawn by the codicil to his will which annulled all mention of Father Hyacinthe in his previous dispositions. The court consequently ordered the destruction of the two copies of the *Bibliothèque Universelle* seized at the Paris agent's, awarded the Montalembert family damages, to be assessed as in copyright actions, and required M. Loyson and M. Tallichet, the editor of the *Bibliothèque*, to advertise the judgment in a number of papers.

On Thursday and Friday last a number of persons went from London to Norwich to attend a sale of the pictures and other curiosities belonging to the late Miss Martineau, who during her lifetime had a farm residence near Norwich, named Bracondale Lodge. There was also a large number of books from the private library of the deceased authoress, some 1,500 vols., put up for auction, as well as the farm, animals, and implements. The paintings realised in a few instances fair prices. A landscape, painted by George Morland, in 1792, fetched 367*l.*, and a small picture, 17in. by 21in., by Old Crome, sold for 300 guineas, another painting by the same artist, in bad preservation, going for 357*l.* A small portrait, by Hogarth, brought thirty-two guineas, and the "Falls of Tivoli," by Wilson, forty-one guineas.

We understand that a third edition of "Some Difficulties of Belief," by the Rev. T. Teignmouth Shore, M.A., is now in preparation, and will be ready early next week.



## Literature.

## GEFFCKEN'S CHURCH AND STATE.\*

The author of this work, in approaching the great and difficult subject with which he deals, has done so with some peculiar advantages. In religion he is a German Evangelical, and has therefore a warm and active sympathy with religious interests; as Hausseatic Minister to the Court of St. James', he has been a practical statesman; and his Professorship of International Law at the University of Strasburg is a guarantee, if we had no other, of his scholarship. That other guarantee, however, we have in the manner in which he has treated his subject. He has performed his work with almost superlative ability. Doing is the conclusive proof of capability to do. Here we have the most extensive and accurate learning, absolute impartiality in the statement of fact, a rare capability of philosophical induction, and—what is absolutely necessary to success in such a work—sympathy with his subject. We do not agree with all the inferences of the author; we think that sometimes his reading of history is a mistaken one; we doubt whether he has seized upon the whole lesson of his own history; but we have no doubt concerning the value of his work. And it is as timely as it is valuable, for it appears in the crisis of a period during which, in all probability, the relations of Church and State will be finally settled throughout Europe.

Reading the history alone, excepting for some incidental observations, we should have supposed that the author's stand-point was almost, if not quite, identical with our own, but the first chapter prevents us from arriving at such a conclusion. Professor Geffcken, for instance, does not altogether believe in abstract principles. He may be described, in relation to his subject, as a Nationalist. We quite understand what he means by that expression—although he does not use it himself—for he is at great pains to inform us. He defines, with philosophical precision, the nature of religion, of the Church, and of the State. He recognises the spiritual character of religion; but he asserts that with the necessity of organisation, or "concrete existence," it at once comes in contact with the dominion of the State. The Church should have perfect liberty, yet the State must not assume an attitude of indifference to it. After describing the theocratical and hierarchical systems, the author proceeds to argue that absolute separation between Church and State is undesirable, even if it be not impossible. He acknowledges the practical difficulties of adjusting the mutual relations of the two, so that, while there should be religious equality, there should not at the same time be State indifference; but we are obliged to say that he ultimately evades the difficulty. He thinks that those who demand entire separation, "in their blindness to the real facts, expect the return of an ideal Apostolic Church by the loosening of every tie between religion and the State." We find him at last stating the case thus:—

The interference of civil authorities in the purely internal economy of religious communities is wholly incompatible with that greatest benefit which religion bestows, the education for moral freedom. However remote the idea of abridging the liberty of conscience may have been, at first, from the executive power, still such a policy of interference, in its ultimate consequences, would inevitably produce that result; while the attempt to convert religious communities into mere organs of the State would at once, if successful, deprive them of their spiritual dignity, and degrade them to the level of institutions of mere intellectual police. Such institutions may be convenient for the State, but they can never become fitted for those duties which are of immeasurable importance to national life, but which the State, from its very nature, must remain incapable to fulfil.

The difficulty is therefore so to regulate the relations between the State and the religious communities as to give the latter, on the one hand, full freedom of development within the limits of morality and a general system of law; and, on the other, to unite with those communities for moral objects, which are of such vital importance to national life. To achieve this, there cannot exist, as everyone will understand, any abstract formula; the mode of regulating these relations must be guided by the peculiar circumstances of the country or the people.

This, it will be seen, is a statesman's solution, and simply amounts to the declaration that, within of course certain limits of justice and morality, whatever is locally expedient is right. We, on the contrary, believe that there is an absolute right, and that it is possible to realise it even in this world.

There can be no doubt that the various forms

of connection between the State and religion now existing had their origin amongst the heathen nations. Our author describes the leading features of each form, including the Hindu, the Egyptian, the Greek, and the Roman. Next follows a rapid sketch of the Jewish Theocracy. His review of the whole of the religions of the ancient world leads him to remark, in his introductory sentences to a consideration of the earlier relations of the State and Christianity, what is no doubt true, that "throughout antiquity we find the essence of religion associated with nationality. The religious community is contained in the political community of the State; the *jus sacrum* is part of the *jus publicum*." What happened when Christianity came? No writer has ever described the nature of the Christian religion more admirably than has Professor Geffcken,—

In Heathendom, through the deification of the material world, religion was absorbed in the State; but this confusion of the two laid the germs of dissolution in each. In contrast thereto the words of Christ, "My kingdom is not of this world," mark a crisis in history, the birth of a new movement which was to assign to each of the two powers, the State as well as the religious community, their separate province. While in Heathendom as well as Judaism the communities of the State and of religion intermingled, Christ opposes to the world—that is to say, to the aggregate of human development, as effected by Nature without revelation—the Kingdom of God, of which He is the Founder, as an independent and purely spiritual community, linked together by a common belief. Christ Himself is its King, avowing Himself such before the Sanhedrin, whilst He holds aloof from the Jews, who wish to make him an earthly monarch. His Kingdom does not come with outward show; it is not defended against its enemies by the sword or with worldly instruments of power, although it is destined to triumph over all the hostile powers of the earth, and manifests from the very first the full assurance of its victory. Its weapons are purely spiritual, the strength of faith and of prayer. It is founded upon a community of the heart, and therefore will admit none who does not turn towards it of his own free choice and determination. It demands from its adherents an unequivocal declaration of faith, but a spontaneous declaration; it rejects all external compulsion, without which the State cannot exist. It abstains entirely from prescribing a law for civil life: Christ declines to pronounce a decision in controversies on legal points. It demands, indeed, of its members far more than the most rigorous law can lay claim to, but it asks for obedience to its commands only from free love. It strives to change the heart of man, and knows that when this change has been effected, the new spirit which it brings will fulfil by its own action all the provinces of life. It will in no way destroy those foundations of society which originate and coincide with human nature, but for its own objects it recognises neither more nor less privileged generations, classes, or nations.

And again,—

The aim of the State is selfish; its task is exhausted when it has obtained the best possible organisation of the people and the country. The visible Church is merely an institution demanded by the nature of what is earthly. The State cannot exist without having the power of compelling those who oppose its aims to surrender their will to the law. The Church is a kingdom of moral liberty, which must use no force, but to exclude those who do not wish to belong to her. Her order, indeed, like that of any other community, requires subordination; but the obedience which she exacts is free. She has no judicial system armed with compulsory powers; her laws apply merely to those who subject themselves thereto, for the real bond which knits her members together is not her law, but fellowship of spirit and belief.

We could go on extracing page after page from this admirable chapter. Especially should we like to quote the author's observations on the fundamental law of Christian liberty and on the Christian State. Following this, the relations of the Church to the heathen State are described—the author pointing out, at the same time, the decline of the Imperial State religion. The growth of Churchism during this period, including the gradual invention of a hierarchy and the adoption of various rites and ceremonies, is next considered. In "The Church under State-Patronage," the author frankly recognises, as we should expect him to do, the demoralising effects of State-patronage. He describes the religious profession of Constantine as "hollow," but assigns to him great political sagacity. As the first Christian monarch, he was "the founder of Byzantinism, of that mechanically, well-regulated, but lifeless system of administration on a barren of individual liberty, of the union of Church and State under the government of the State." Then succeeded, in the Church, a growth of hierarchical independence—something resembling the High-Church theory of the present day. This is traced to Augustine, who puts the Church above the State, and who, while he admits that no one can be forced to become a Christian, thinks compulsion to be salutary. To Augustine, also, the author mainly traces the sacerdotal theory. How this theory developed under the Papal Primacy is described with masterly grasp, and the same characteristic attaches to the whole of the author's description of the Church and State in the different countries of Europe in the middle ages. He shows an equally thorough acquaintance with the various aspects of the Reformation struggle.

Luther's doctrine of the relation of Church and State was sound at first, as, for instance,—

But while Luther thus insisted on the independence and Divine right of the State, it was very far from his object to substitute for the unlimited authority of the mediæval Church the absolutism of the secular power. The boundaries of civil government are prescribed already by its separation from the ecclesiastical. A the Church is not to interfere in civil matters, so the State has as little right to intermeddle in matters purely ecclesiastical, except where life and property are at stake. "God cannot and will not allow anyone, but Himself alone, to rule the world. As to faith, that is a free work; no one can be forced to it. Whenever, therefore, the temporal power presumes to legislate for the soul, it encroaches upon the government of God, and seduces and corrupts the soul. God alone can know the hearts of men; it is impossible and futile, therefore, to command or constrain by violence any man to believe this way or that. Let them command as strictly, and rage as furiously as they will, they cannot force the people further, than to follow them with their mouths and hands. Even should they rend themselves to pieces, they cannot coerce the heart." Nay, even for open heresy Luther demands liberty of conscience: "Heretics must be vanquished with the pen, as the Fathers have done, not with fire. If to conquer heretics by fire were an art, the executioners would be the most learned doctors on the earth; there would then be no more need of study, but the man who subdued his opponent by force would be entitled to burn him. Heresy is something spiritual, that cannot be cut out with steel, nor burned with fire, nor drowned with water. Exhort the heretics; do not admit them to your pulpits, that everyone may know to look on them as noxious weeds. 'Avoid the unbelievers,' says St. Paul, but he does not tell men to kill them." Luther, in short, asserts the liberty of conscience in the most unqualified form.

After this, however, when Lutheranism became entangled with the States, there was a degeneracy both in doctrine and practice in regard to this question. National Churches became the rule. Professor Geffcken considers that while the territorial principle has been as mischievous in the sphere of politics as in that of religion, the advance of Protestantism was owing to it. How? Not alone by moral influence, but by physical force. This followed from the various theories of Calvin, Melancthon, and ultimately of Luther himself—all of whom exhibited coercive tendencies. And so the religious communities which they founded and organised "degenerated," as Professor Geffcken says, into "State Churches."

Of the Reformation in England, not much is said in this volume, and indeed our author says comparatively little about us. Perhaps he sees that the ecclesiastical and religious influence of England upon the life of the Continental peoples has not been very great—not so great as we, with our somewhat provincial minds, are apt sometimes to think. And this is true. The Continent, at one time, influenced England far more than England influenced the Continent. However, Professor Geffcken shows an intimate knowledge of all that has taken place amongst us. He does justice to Wycliffe: he perfectly understands the devious course of the Reformation here; and this is what he describes, with terrible plainness, as the result:—

Thus arose the peculiar creation of the State, the Anglican Church, which, while externally adhering as closely as possible to the ancient Church, nevertheless in her doctrine, as finally settled in the revised Thirty-nine Articles, allied herself with the Reformed confession. But her most characteristic feature is the Royal Supremacy. Here there is no hierarchy, as in Catholic countries; no theocracy, as at Zürich and Geneva; no mixture of both, as in the Protestant States of Germany; but a purely political and national Church. By the Act of Supremacy beneficed ecclesiastics, and all laymen holding office under the Crown, were required to renounce the spiritual as well as the temporal jurisdiction of every foreign prince or prelate, and to take the oath of allegiance to the Crown, an obligation which, by the subsequent statute of 1562, was extended to all persons who had even taken holy orders or any degree at the universities; to all who had been admitted to the practice of the laws or held a seat in the House of Commons, the Peers being specially exempted. The Act of Uniformity prohibited, under heavy penalties, the use by a minister, whether beneficed or not, of any but the established liturgy. The Anglican Church was thus made a child of the State to an extent almost unknown with any other. Such was she at her birth under the despotic reign of the Tudors, and such she remained under the free governments of the eighteenth century. The very interregna of Catholicism under Mary, and of Puritanism under Cromwell, were built on State legislation—the history of the English Church can be written from the statutes of Parliament.

Writing of a subsequent period, our author does equal justice to Cromwell, Milton, and the Independents, but we are somewhat surprised to find no reference to the Baptists or Quakers—both of which bodies have largely influenced, not only religious life, but the relations of Church and State in this country, while the former were the first to assert the Voluntary principle.

The events from this period to that of the French Revolution do not occupy much space in this work, but the subsequent ecclesiastical history of Europe is treated at great length—in fact, it occupies the whole of the second volume. The various changes that have taken place in each Continental State are described with a marvellous grasp of facts, as well as of their

\* Church and State: their Relations Historically Developed. By HEINRICH GEFFCKEN. Translated by EDWARD FAIRFAX TAYLOR. Two vols. (Longman, Green, and Co.)



relative importance. Here, indeed, work is done that no other author has ever done, but it is work that it is exceedingly difficult either to describe, compare, or illustrate. The greater portion of this elaborate review is naturally devoted to Germany, but the author does full justice to France and Italy. England, again, is not much noticed, although events are brought down to Mr. Miall's Disestablishment resolutions and the passing of the Public Worship Act. The reader may be curious to see what so philosophical an observer thinks of our own prospects:—

Puseyism and the milk-and-water Popery of Dr. Newman cannot hold against the inroads of Ultramontanism any more than can the weak plant of Old Catholicism. It may be doubted whether this state of things can last; and we think it would be a gain to the Protestant cause if the Ritualists would openly secede from the Church, to which in fact they no longer belong. That at the present time a national Church, which embraces scarcely half the population of the country, should be governed by Parliament and the Privy Council, is in many respects an anachronism, must be admitted. But we doubt whether the moment for its disestablishment has yet arrived. It is easier to predict the inconveniences which such a step would entail, than to specify the practical advantages to be attained. The Church of England is so deeply entwined in the history and the institutions of the country, that its dissolution would involve a most serious political revolution; and it satisfies, moreover, the religious wants of a large portion of the people, which prefers the maintenance of the great religious truths to the nicer theological divisions which underlie the various shades of Dissent. The Dissenters deserve all admiration for their pursuit of practical religion, but they make their system of faith rest on the assertion of one-sided and often very questionable dogmas. But whatever the ultimate issue may be, we have not the slightest doubt that England will maintain her Protestant character; and if the forms of her national Church decay, will find new forms for the old spirit.

Professor Geffcken does not seem to admire the results of voluntarism in America, but he should have taken a safer guide on this subject than Lord Robert Montagu.

As a whole, and as the final result of his review of this great human history, Professor Geffcken is not merely hopeful but confident concerning the future. "Ultramontanism," he says, "never can and never will be victorious." Concerning the coming struggle—

All that the modern State can do is to mark off the battlefield for that great struggle between belief and unbelief, which, according to Goethe, is the peculiar, sole, and profoundest theme in the history of the world and of mankind; besides this, it can certainly advance the victory of truth in so far as it assists in disseminating true culture and patriotism. But the kernel of the struggle lies beyond the power of the State, just because Church and State occupy different territories of dominion. "You cannot," says Luther, "smite a spirit with the sword": false ideas are only to be vanquished by true ones; and Rome will only be conquered by the liberty of the Gospel.

These are the emphatic last words of the author.

#### DR. DAVIDSON ON THE CANON OF THE BIBLE.\*

The substance of this work, Dr. Davidson tells us, was written for the new edition of the "Encyclopædia Britannica." But it was abridged and mutilated, contrary to his wishes, before publication; and he now gives it to the public as originally written, after repeated revision and with some enlargement in different parts, as "a comprehensive summary of all that concerns the formation and history of the Bible Canon," and as "reflecting the processes and results of recent criticism." Of the question between Dr. Davidson and the Encyclopædia we know nothing beyond the statement we have quoted. But sorry should we be to think that that great work, of which fresh and revised editions can be published only at intervals of twenty or five and twenty years, should stereotype for a quarter of a century what are called "advanced," or more properly "destructive," principles of Biblical criticism. Dr. Davidson's opinions are well known. They were given to the public some twenty years ago, and created no small stir in the ecclesiastical circles with which he was then connected; and he has a perfect right to publish and advocate them. Those who differ from him must meet him in the open field. The questions which modern criticism asks concerning the Bible cannot be settled by an appeal to creeds and councils, or to prejudice, or pious timidity; and if the Bible is to retain its hold on the faith and reverence of mankind, it must submit to the most searching historic criticism, and to such other tests as are applicable to matters which are not capable of mathematical demonstration. From this ordeal Christians must not shrink. The truth, and nothing but the truth, is the Christian motto.

\*But we have a right to complain when we

\* *The Canon of the Bible: Its Formation, History, and Fluctuations.* By SAMUEL DAVIDSON, D.D. London: Henry S. King and Co.)

find opinions concerning the Books of Scripture, which are contested persistently by men who are at least the equals of those who hold them—opinions which, to say the least, are modern, and which, if applied to other relics of ancient literature, would disintegrate them into unintelligible fragments—coolly given to the world as the "results of recent criticism." This is what Dr. Davidson does in the book before us. "If the reader wishes to know the evidence" on which his conclusions rest, they are referred to his "Introductions to the Old and New Testaments," where the separate Books of Scripture are discussed. But very few readers have the opportunity of studying these Introductions, and if they have they will only find the evidence which satisfies Dr. Davidson of the soundness of his conclusions—they will not find evidence which justifies him in setting forth his own opinions as "the results of recent criticism." With his consciousness of having "tried to handle the subject fairly," we do not intermeddle. But we submit to our readers the very first sentences of his chapter on the Old Testament Canon, as an illustration of the absolute one-sidedness of opinions which he would set forth as the "results of recent criticism."

The first important part of the Old Testament put together as a whole was the Pentateuch, or rather, the five books of Moses and Joshua. This was preceded by smaller documents, which one or more redactors embodied in it. The earliest things committed to writing were probably the *ten words*, proceeding from Moses himself, afterwards enlarged into the ten commandments which exist at present in two recensions (Exod. xx., Deut. v.). It is true that we have the oldest form of the Decalogue from the Jehovist not the Elohist; but that is no valid objection against the antiquity of the nucleus out of which it arose. It is also probable that several legal and ceremonial enactments belong, if not to Moses himself, at least to his time; as also the Elohist list of stations in Numbers xxxiii. To the same time belongs the Song of Miriam in Exodus xv., probably consisting of a few lines at first, and subsequently enlarged; with a triumphal ode over the fall of Heshbon (Numbers xxi. 27-30). The little poetical piece in Numbers xxi. 17, 18, afterwards misunderstood and so taken literally, is Post-Mosaic.

On this showing, the only thing certainly Mosaic in the five books which bear the name of Moses, is some nucleus which was afterwards enlarged into the Ten Commandments! What that nucleus was, or how much it contained, no one knows. But on the word of Dr. Davidson we are bound to believe that it existed. On his theory of the genesis and growth of the Decalogue, it will be observed that the whole story of Mount Sinai is a myth or a fabrication. And all this, and much more, although every iota of it is not only doubted but denied by critics of the highest order, we are asked to accept as "the results of recent criticism!"

How the few fragments which "probably" belong to the age of Moses grew into the Pentateuch, is a great puzzle. Redactor after redactor has to be supposed, editor after editor, (if we may translate the word) who took the liberty of altering, moulding, adding to, and taking from, the original on which they worked at their pleasure. None of these "redactors" are known to history. And no two of the critics who imagine them into existence agree as to what each of them did. More strangely than all, these redactors are credited not only with good intentions, but with the prophetic spirit. Thus we read on page 14 that "Deuteronomy, with Joshua, was added to the preceding collection in the reign of Manasseh." And, it is added, "The gifted author of Deuteronomy, who was evidently imbued with the prophetic spirit, completed the Pentateuch, i.e., the five books of Moses and Joshua, revising the Elohist-Jehovistic work, and making various additions or alterations." Of the latest editor we do know something historically. But what our critics ascribe to him is as purely imaginary as what they ascribe to their unhistorical editors.

As to Ezra's treatment of [the] Pentateuch, or his specific mode of redaction (Dr. Davidson says) we are left for the most part to conjecture. Yet it is safe to affirm that he added: making new precepts and practices either in place of, or beside, older ones. Some things he removed as unsuited to the altered circumstances of the people [Where are they to be found?]; others he modified. He threw back several later enactments into earlier times. It is difficult to discover all the parts that betray his hand. Some elaborate priestly details show his authorship most clearly. If his hand be not visible in Leviticus, chap. xvii.-xxvi., a writer not far removed from his time is observable, Ezekiel or some other. It is clear that part of the portion (xxv. 19-22; xxvi. 3-45) is much later than the Elohist, and belongs to the exile or post-exile period. But great difficulty attaches to the separation of the sources here used; even after Kayser's acute handling of them. At all events, Ezra did not scruple to refer to Moses what was of recent origin.

A few pages farther on Dr. Davidson says, "The principle that actuated Ezra in making the first canon was a religious and patriotic one. From his treatment of the oldest law books we infer that he did not look on them as inviolable. Venerable they were and so far sacred; but

neither perfect nor complete for all time. In his view they were not unconditionally authoritative. Doubtless they had a high value as the productions of inspired lawgivers and men of a prophetic spirit; but the redaction to which he submitted them shows no superstitious reverence."

The redaction to which Ezra is thus supposed to have subjected the old books which he inherited from the fathers of his nation, shows, we say, not merely the absence of "superstitious reverence," but the absence of common honesty. It does not require inspiration or divinity to render a book "inviolable." Milton, and Shakespeare, and Bacon, and all avowed authors down to the meanest, are "inviolable," hedged round by the common law of integrity. And any man who should "redact" their writings, cancelling out either their prose or poetry such passages as he pleased, and substituting his own for them, would be driven out of all literary existence, unless his proceeding should be deemed so contemptible as to render him unworthy of notice. Now this is what Ezra is supposed to have done. The allegation is not that, acting the part of another Moses or Solon, he abrogated laws which he deemed unwise or unsuitable, and enacted laws more adapted to the new circumstances of the people; but that he tampered deliberately with old books and old laws, altering them at his pleasure without the knowledge of the people whom he would teach and rule, and "referring to Moses what was of recent origin."

And it is by this process of deliberate fabrication and imposture—not by the mere unconscious growth of myths, nor by the unintentional accumulation of traditions (neither of which, it is felt, would explain the matter), it is supposed that the Pentateuch grew into what Ezra found it. Thus, as we have seen, Deuteronomy was written, according to Dr. Davidson, in the reign of Manasseh—and if so it was a barefaced forgery. We say nothing now as to the impossibility of anyone inventing the incidents and speeches of that book, even with the aid of any traditions which may have survived for seven centuries and a half—and nothing of the impossibility of imposing on the people of the days of Manasseh a contemporaneous invention as a book which had been known to their fathers for more than seven hundred years. We only note the real character of the supposed transaction—as involving deliberate falsehood and imposture.

And the critics who hold this theory of the growth of the Pentateuch are not only unconscious of the wickedness of the process, but actually ascribe it to the prophetic spirit. "The gifted author of the Book of Deuteronomy was deeply imbued (Dr. Davidson says) with the prophetic spirit." Bishop Colenso regards that wondrous story of the burning bush as a pure invention. He could wish but cannot believe that there was any traditionary foundation for it! He supposes that most probably the good Samuel, or, if not Samuel, some of his fellow-prophets, Gad or Nathan, or some other of the same school and class of men, first introduced the name Jehovah, and then invented this story and gave it to the people in the form in which we now possess it—and all this "with the view of drawing more distinctly the line of demarcation between the people of Israel and the idolatrous nations around." The bishop believes Samuel to have had "early awakened in him, by special Divine inspiration, the strong conviction of the distinct Personal presence of the Living God"; and yet imagines him sitting down, and, without the shadow of a foundation in fact, inventing and writing the tale of the Burning Bush to strengthen the faith of the people in what he had himself received by special Divine inspiration! He says this was a most natural procedure, and deprecates its being called an "impudent fraud." We cannot help regarding it as an impious as well as impudent fraud.

We put these two things together, (1) the theory which Dr. Davidson would have us accept as a "result of recent criticism" involves in it the assumption of a long series of frauds and forgeries spread over many centuries, and executed with all the skill and persistency of a premeditated plan. And (2) this series of transactions, whose fraudulentness no disguise can conceal, is ascribed to men of a "prophetic spirit," men who, even if we take the naturalistic view of "prophecy," were imbued with the spirit of righteousness, and were God's ministers of righteousness to the world. We now ask whether such a theory is not self-condemned. The historical evidence against it is too large a subject to be even touched at present. We think that if men would only look upon its naked face, they would recoil from it.

It will occur to many, and rightly, that there



must be something very misleading in the first principles which lead to the conclusions which Dr. Davidson maintains. There is; and we know of no one who has written more strongly or more wisely against these principles than Dr. Davidson himself—only it is eight-and-twenty years ago! In 1849 he introduced to the English public Professor Moses Stuart's "Critical History and Defence of the Old Testament Canon," and while not regarding the treatise as *exhaustive*, he gave the American professor credit for "keeping pace with the rapidly-accumulating materials issuing yearly from the press," and for having "read and consulted most of the recent German literature on the subject." In condemnation of the principles of criticism which he has now adopted, he then wrote as follows:—

It is needless to blind our eyes to the fact that scepticism in various forms is freely circulated in this island, at the present day. The New Testament history has been impugned in different ways. How can the Old Testament escape? It has not escaped the fiery test. External evidence in favour of the canonical books has been depreciated of late. *Intuitions, feelings, pure reason, the Divine or spiritual in man*, phrases which mean the same thing, are now exalted to undue prominence—so much so as to set aside, by their arbitrary authority, strong historical testimony. A vague, mystical, spiritual something within sits in judgment on the sacred writings, dealing with them in a very summary method, and rejecting whatever does not meet its approval. This is the sort of scepticism which the truth has to encounter. It matters little whether it consist in *reason, or philosophy, or intuitional faculties*. Names vary, but the thing itself remains the same. I am well aware that the Bible in all its parts must be consonant with right reason and sound philosophy. It addresses itself to the understanding as well as to the heart of mankind. If it contradicts the true light which God has implanted within, it cannot be received as a book containing messages from heaven. The judgment must be satisfied of its truth. But it is quite possible, at the same time, to uphold as *pure reason, or right intuition, or sound philosophy, or internal consciousness*, that which has no good claim to the honourable appellations in question. And not only is this possible, but it has been exemplified in cases not a few. The thing is notorious. The error—and it is a grievous one—is committed every day. Individuals set up their own reason as the ultimate standard by which they try the Divine authority of the Bible. This is taking a one-sided view of the subject. It wants generalisation, and is therefore unphilosophical. [The italics in this extract are the author's.]

We cannot follow Dr. Davidson into his discussion of the New Testament Canon, and only remark that it is not a faithful setting forth of the "results" of the best modern criticism. He admits that "the head of the Tubingen school carried out the antagonism between Petrine and Pauline too rigorously, and unduly invaded the authenticity of sacred writings." But the living chiefs of that school now make concessions in the direction of the older views which Dr. Davidson does not make. He tells us that "tolerable unanimity respecting the canon was attained soon after the days of Origen, and adds, 'The result was a remarkable one, and calls for our gratitude. Though the development was pervaded by no critical or definite principle, it ended in a canon which has maintained its validity for centuries.' But the result which 'calls for our gratitude' is, it appears, after all, to a large extent erroneous; for we are told that 'many of Baur's conclusions about the authenticity of the books will stand.' How to reconcile these things we know not. We only add that students will find more trustworthy guides as to the true 'results of recent criticism' in Westcott and Lightfoot, and in the learned authors of the articles in Dr. W. Smith and Kitto's Bible Dictionaries, than in the pages of Dr. Samuel Davidson. Of recent commentators who have discussed the most important questions regarding the New Testament books, we may instance Meyer, Godet, and Luthardt, men who cannot be suspected of being 'cribbed and confined' in their views, and whose learning is of the highest order.

### THREE AMERICAN REVIEWS.

Various circumstances combine to give a peculiar elevation and variety to American periodical literature of the highest class. The first is, that the greatest minds of America have never felt as though a more influential means of communicating with the public could open for them. The constituency they address is less leisurely than with us in England, while education of a more general kind has hitherto been more widely diffused, and hence a larger public than is attained by our more learned reviews and magazines, which are more sectional and special in their aims than those of America. Mr. Emerson, Mr. Russell Lowell, and Dr. Oliver Holmes have all been regular magazine and review writers, and would have held a great reputation even if they had not published separate books. But even their books for most part bear token of the review

influence. They aim, on the whole, less at completeness than at suggestion, at forming a taste, rather than at satisfying the mind; and hence the appearance of desultoriness and general lightness of workmanship. The American mind is more often susceptible, while gifted with sharper critical instincts, than the English mind; but, *per contra*, it is more discursive, and less inclined to devote itself to exhaustive and patient surveys. It loves experiment and novel instance; hence the power of the periodicals there, and the reduction of the aim at book-writing almost to a secondary place—a circumstance which may, to some extent, be due to the ease with which English books are obtained in America under the present system of copyright.

All this is seen by a glance at such reviews as the *North American Review*, the *International Review*, and the *Bibliotheca Sacra*—each of which is in its own way typical. The three last issues of these works are before us. In the *North American* we find Mr. Emerson descending on "Demonology"—the rationale of dreams, sortilege, luck, omens, magic, coincidences. We are quite sure, however, that the psychology of the article would have been more severely followed and less licence given to instance, if the author had not been writing for a review, but independently for a book. Still, he is most lively, ingenious, and suggestive. Mr. Emerson passes from one feat to its opposite or qualifying fact in quite his characteristic way, showing how law operates to reconcile them. Life and mental life is a wave—flowing, reflowing; the reconciling point is the will:—

Dreams have a poetic integrity and truth. This limbo and dusthole of thought is presided over by a certain reason too. Their extravagance from nature is yet within a higher nature. They seem to us to suggest a certain abundance and fluency of thought not familiar to the waking experience. They pique us by independence of us, yet we know ourselves in this mad crowd, and owe to dreams a certain divination and wisdom. My dreams are not *me*; they are not Nature or the not *me*: they are both. We call the phantoms that rise the creation of our fancy, and they act like mutineers and fire on their commander; showing that every act, every thought, every cause, is bi-polar, and in the act is contained the counteraction. If I strike, I am struck, if I chase I am pursued.

The underlying law, so far as it can be generalised, is thus shadowed forth:—

The soul contains in itself the event that shall presently befall it; for the event is only the actualising of its thoughts. It is no wonder that particular dreams and presentiments should fall out and be prophetic. The fallacy consists in selecting a few significant hints when all are inspired with the same sense. Every man goes through the world attended by innumerable facts, prefiguring (yes, virtually announcing) his fate, if only eyes of sufficient heed and illumination were fastened on the sign. The sign is always there, if only the eye were also, just as under every tree in the speckled sunshine and shade no man notices that every spot of light is a perfect image of the sun, until in some hour the moon eclipses the luminary, and then first we notice that the spots have become crescents or annular, and correspond to the changed figure of the sun.

But Mr. Emerson has no belief in luck or spiritualism, and mesmerism is "high life below stairs, or Momus playing Jove in the kitchens of Olympus." He holds there is not a mathematical axiom but is a moral rule. "All productions of man are so anthropomorphic that he cannot possibly invent any fable that shall not have a deep moral."

Mr. Richard Grant White writes discriminatively of "William Henry Seward," pointing out that he was a pure-minded advocate, intensely hating wrong though done under the forms of law, but not judicial in temper. In speaking of his repressed anti-slavery feelings, Mr. White says:—"He did not take his place among the pioneers who straggle forward, hacking and burning whatever comes in their way, winning no battles, although they open the way for battles to be won; but he was one of the chief leaders of the disciplined army that first stood fast like a great reserve, and finally swept on to the grand and for ever irreversible victory." This is most apt, and the article, on the whole, is able and discriminating. Mr. Laurence Oliphant, writing on Christian policy in Turkey, holds that the Christian races in Turkey are the dupes of Russia, and that the Christian Powers of Europe have been no less deceived by the religious pretences which have been put forward by that Power to justify her insidious policy of aggression on the Ottoman Empire. Of course, Mr. Gladstone comes in for some severe criticisms from Mr. Oliphant's point of view. The "English Arctic Expedition" is defended by Mr. Daly, himself a Polar navigator, in some respects from attacks made upon it—especially by the *Saturday Review*, which said that the principal officers in command had no heart in their work. There is a good article on Spinoza, *apropos* of the Centenary, and a light one on "Verse and Verse-making." Altogether, the *North American* is admirably up to its own high standard.

The *International Review* opens with an article severely criticising the administration of President Grant, and charging him with surrounding himself with incapable officers—a matter which is more one of opinion than this "Independent Republican" allows for, and he is besides too clearly repressing personal grudges, though the article is well and ably written. There is a great deal of practical knowledge in an article on the "Safety in Dwellings and Public Buildings"; and Herr Julius Duboc is very readable in "Wit and Humour in Germany," though he seems to us to have conspicuously missed one point, which Hippel might have suggested. "Saga Civilisation" is at once bright and learned; and the sketch of the University of Upsala, by Professor Thorndén, is exquisitely clear and exhaustive, as far as such an article can be. "Responsible Government" shows a mind apt in political speculation, though in some points we fail to see conclusiveness of argument, and some of the illustrations might be made to bear in an opposite way from what the interest of this writer allows. His argument against fixed terms of office is, however, unassailable. The article on "Mr. Lowell as a Critic" is in spirit fair, but overstrained and too favourable. It misses a salient defect of Mr. Lowell's; and that is, his sympathy with certain abnormal forms in literature. In spite of his great genius, he is critically impatient of innovation, fixed too implicitly to old literary forms—as is seen, indeed, in his own style. Dr. Ray Palmer says incidentally some far more incisive things about Mr. M. Arnold, Mr. Ruskin, and others than he does about Mr. Lowell.

In the *Bibliotheca Sacra* we have a most learned and elaborate article on "The Origin of the Concept of God"—especially valuable for its insistence on the fact that the "phenomena of history are utterly incomprehensible and incapable of rational treatment without the guiding concept of a God in history." This is followed by an article on "Theological Education," which ought to be widely read in this country, and especially by the authorities of Oxford and Cambridge. The article referred to is complemented by one on "Governmental Patronage of Knowledge." Philology and divinity really join hands to some practical purpose in the essay on "The Natural Basis of our Spiritual Language." We have also read with particular interest, as coming from an American source, the very able and impartial little essay on "Professor Max Müller and his American Opponents"; it is done by a very capable hand. The *Bibliotheca Sacra* still holds its high and peculiar place.

### THE NEW EDITION OF LORD MACAULAY'S MEMOIR.\*

The additions to this second edition are hardly so substantial as might have been expected. A few notes, an additional short letter or two of no prime importance, form the "additions"—a fact which might be regarded as a testimony to the thoroughness with which Mr. Trevelyan did his work in the first instance. One of the additional items, so far as we recollect, is a note from Sir William Stirling-Maxwell, illustrating further the remarkable strength of Lord Macaulay's memory:—

Of his extraordinary memory, I remember Lord Jeffrey telling me an instance. They had had a difference about a quotation from "Paradise Lost," and made a wager about it; the wager being a copy of the book, which on reference to the passage it was found Jeffrey had won. The bet was made just before, and paid immediately after, the Easter vacation. On putting the volume into Jeffrey's hand your uncle said, "I don't think you will find me tripping again. I know it, I thought, pretty well before; but I am sure I know it now!" Jeffrey proceeded to examine him, putting him on a variety of the heaviest passages—the battle of the angels—the dialogues of Adam and the archangels—and found him ready to declaim them all, till he begged him to stop. He asked him how he had acquired such a command of the poem, and had for answer—"I had him in the country, and read it twice over, and I don't think I shall ever forget it again." At the same time he told Jeffrey that he believed he could repeat everything of his own he had ever printed, and nearly all he had ever written, "except, perhaps, some of my college exercises."

I myself had an opportunity of seeing and hearing a remarkable proof of the tenacity of your uncle's hold upon the most insignificant verbiage that chance had poured into his ear. I was staying with him at Bowood, in the winter of 1832. Lord Elphinstone—who had been many years before Governor of Madras—was telling one morning at breakfast of a certain barber there, who was famous, in his time, for English doggerel of his own making, with which he was wont to regale his customers. "Of course," said Lord Elphinstone, "I don't remember any of it; but it was very funny, and used to be repeated in society." Macaulay, who was sitting a good way off, immediately said: "I remember being shaved by the fellow, and he recited a quantity of verse to me during the operation, and here is some of it," and then he went off in a very queer doggerel about

\* *Life and Letters of Lord Macaulay*. By his nephew, GEORGE OTTO TREVELYAN, M.P. Second Edition, with additions and corrections. (London: Longmans and Co.)



the exploits of Bonaparte, of which I recollect the following refrain—

"But when he saw the British boys,  
He up and ran away."

It is hardly conceivable that he had ever had occasion to recall that poem since the day when he escaped from under the poet's razor.

Certain of Mr. Trevelyan's corrections of phrase are noticeable for the good taste he shows in them. For instance, at p. 63, vol. i., when it is said that "Zachary Macaulay was no mere man of action," it is felt to be a decided improvement, and more in keeping with the prevailing tone of the writing than "Zachary Macaulay was no ordinary fanatic"—which sentence, taken by itself, was open to serious dubiety, viz., that he was an extraordinary one! Mr. Trevelyan says that "if this second edition is not rigidly correct in word and substance, I have no valid excuse to offer." In spite of this, we do think that in some few instances he might have got rid of great awkwardnesses of phrase and of construction. For example, when he tells us that "Macaulay and a friend drew their chairs to either end of the chimney-piece," we know that it is "opposite to each other at the fireside" that is meant. When he tells us that after Macaulay sailed to India "there were found in his chambers between fifty and sixty razor strops hacked into strips and splinters and razors without beginning and end," the statement involves him in a very puzzling metaphysical question, lying behind the question of grammar—how strops could be strops after being hacked to pieces, and how razors could be razors without beginning or end? At p. 178, he reports that Lord Macaulay made his "supper on a cheese and [on] a glass of audit ale," which is, at least, certainly not elegant. At p. 140 we read, "Southey's book died before its author, with the exception of the passages extracted by Macaulay, which have been reproduced in his essay a hundred times and more, for once that they were printed in the volumes from which he selected them for his animadversion." But how could they be printed oftener than once "in the volumes" from which Macaulay took them? We know what Mr. Trevelyan means quite well, but, with all deference, the words are not rigidly correct. Elsewhere it is said that John Stuart Mill gave "a generous and authoritative testimony to the merit of the attacks upon his father,"—the merit of an attack is a doubtful phrase, though merit may lie in the mode in which it is made. At p. 139 it is written—"He was already famous enough to have incurred the inevitable penalty of success in the shape of the pronounced hostility of *Blackwood's Magazine*"—which, grammatically, most certainly bears as though the pronounced hostility of *Blackwood's Magazine* was the inevitable penalty of success! We know quite well that this is not what is meant; but this is what is distinctly said. These are but a few of the many instances of incorrectness of word and phrase which we had noted in perusing the first edition. We then took no notice of them for good reasons; but when a new edition revised comes accompanied with a claim for rigid correctness of word, we seemed to be called on to protest a little. However, though on minor points there are such small lapses as these, the work is one of prime importance, and will attractively recommend the memory of Macaulay to many who would else probably have regarded him too much as Miss Martineau did.

#### BRIEF NOTICES.

*Archie's Sweetheart, and other Stories.* By ELLEN MULLEY (Remington and Co.) Here are half-a-dozen brisk tales and some poetry. The tales have one characteristic besides a pleasant freshness—a masculine freedom of strength and style. We very much doubt whether any one would or could have suspected the sex of the author. Our favourite is "Jack Layford's Friend." In poetry Miss Mulley excels in tenderness, for instance in "Giving Back," and "When the Day is Done."

*Facts Misquoted and Misapplied.* By R. C. L. B. With a Preface by Canon RYLE. (Hatchards.) This is good matter in this little work, although the author has not selected all the texts that are misquoted and misapplied. Yet he has done well as far as he has gone. We quite agree, too, with Canon Ryle's sensible remarks about spiritualising texts; but, as a rule, it is members of the canon's own party who are most guilty in this respect.

*Recollections of the Irish Church.* By RICHARD SINCLAIR BROOKE, D.D. (Macmillans.) Mr. Brooke was a clergyman in the Irish Church for something like forty years, and afterwards, until lately, was a Huntingdonshire rector. He has given us in this volume pleasant and genial reminiscences of people whom he has met. He seems to be conscious himself that he has perhaps been a little

wanting in discrimination in his praises, but this is surely an error on the right side. The book is calculated to make the impression that there never was such a holy, devoted, generous and amiable body of men as the clergy of the Established Church in Ireland. For ourselves we never denied their personal goodness, and should be sorry to say a word that could detract from it. It were to be wished that Mr. Brooke could entertain similar feelings towards those who disestablished his Church. Here, however, his generosity and amiability altogether forsake him, just proving, unwittingly to himself, what a pernicious influence the Establishment exercised even over some of the best of men. He says the Church "has been robbed and stripped and spoliated to the hearts' content of Whigs, Infidels, Quakers, Socinians, Jews, Romanists, and Liberals, nay, I have been positively told that among the mixed multitude who voted down the Irish Church in 1869 are to be found gentlemen professing to be ultra-religious men, who take the chair in London at Bible Society meetings! but this is almost incredible." This vindictive and sullen attack is an extreme specimen of the uncharity of Establishmentarians, but it is only one blot upon the pages of an otherwise graceful and pleasant book, which we have been glad to read, and which is sure to be read by every one with interest.

*Sermons on Gospel Themes.* By the Rev. CHARLES G. FINNEY. (R. D. Dickinson.) There is substantial accuracy in the description of these sermons by Mr. Cowles of Oberlin, in the preface to this work, where we are told that "few preachers in any age have surpassed Professor Finney in clear and well-defined views of conscience, and of man's moral convictions; few have been more at home in the domain of law and government; few have learned more of the spiritual life from experience and from observation." It was in appeals to the spiritual conscience that Mr. Finney was most successful. These sermons abound in such appeals as well as in singularly effective descriptions of the effects of sin. But of all sins Mr. Finney seems to have held the doctrine of the universal salvation of mankind as the greatest. At this he launches his strongest anathemas. He says it makes "sin a trifle, government a mere farce, God a liar, hell a bugbear and a humbug! What is all this but dire blasphemy as ever came from hell?" There is a good deal of this sort of thing in these sermons, which makes us thankful that ecclesiastical laws are not made by theological professors.

*Records of the Past.* Being English Translations of the Assyrian and Egyptian Monuments. Vol. VI. Egyptian Texts. (Samuel Bagster and Sons.) In the previous volumes of this most interesting and valuable series of translations, we have had given to us numerous translations from Assyrian texts by such scholars as Sir Henry Rawlinson, Mr. Sayce, Mr. Fox Talbot, and Mr. George Smith, while Egyptian texts have been translated by Dr. Birch, Mr. Goodwin, and other scholars, if not of equal eminence, of singular ability. In the present volume there are translations of fifteen texts, "either now translated for the first time," or "specially revised by the translator to the date of publication." It is impossible to exaggerate the literary and historical value of these texts, and impossible not to read them with an almost absorbing interest. Here, we reflect, for the first time for thousands of years, are these inscriptions known and read by men; here, for the first time, are they given to the world at large. In this volume are chronicles, biographies, hymns, and tales, and besides, a remarkable Egyptian Magical text, the last translation by Dr. Birch. The "Story of Sanel" is a vividly-interesting narrative, and seems to be the oldest in the world. The legend of the "Destruction of Mankind" is very curious. May we suggest that in future volumes the dates of all these inscriptions should be given? To say that a certain one belongs "to the XII. dynasty," does not, unhappily, convey much information to even pretty well-informed readers.

In *Personal Visits to the Graves of Eminent Men*, by the Rev. Canon BARDSLEY (Hodder and Stoughton), there are some very pleasant and readable sketches of Bede, Wycliffe, Cranmer, Jewel, Hooker, James Hervey, William Grimshaw, and others. Mr. Bardsley has a happy manner of seizing the salient points of character and of emphasising them for the purposes of Evangelical teaching.—*The Book of the Revelation of Jesus Christ*, by General H. GOODWYN (Elliot Stock) is a fanciful work. The author has a set of theories in explanation of the prophecies to be found here, and illustrates them by a series of ridiculous

"diagrams of the dispensations" in which we have circles, arrows, triangles, stars, &c. Here and there, however, we find some truth strikingly and vigorously expressed, but, as a whole, the work does not commend itself to our judgment.—The Rev. ROBERT NAISMITH, of Chirnside, has performed a welcome service in his *Historical Sketch of the Reformed Presbyterian Church of Scotland* (Johnstone, Hunter, and Co.) This brief but carefully compiled history of the Old Covenanters is well worth reading, and it is a matter of surprise that such a history has never been given to the world before. One's admiration of the heroism of these men must, however, be tempered by reflection upon their intolerance, and their almost insane want of judgment. Yet there were great men amongst them, who did their work faithfully. Here they have found a no less faithful memorialist.—*The Exploits of Lord Cochrane, Tenth Earl of Dundonald*, by Major KNOLLYS, F.R.G.S. (Dean and Son), is a vigorously-written sketch of the life of a man who was as notable as he was ill-used in his day, and to whose memory sufficient justice has not, even yet, been done. For fearlessness, courage, and originality of conception Lord Cochrane has never had a superior in the British Navy. And he was as bold a political reformer as he was sailor. But he fell under Government displeasure when such displeasure meant ruin. We have been characteristically tardy in recognising his worth; let us not add to tardiness neglect of thorough and complete justice.—In a faggot there are usually good sticks and indifferent; and such is the case with the *Faggot* gathered and made up by CHARLES TYLOR (S. Harris and Co.). There are one or two good temperance and other sketches in the volume which will no doubt amuse and instruct some people, but other parts of the volume were scarcely worth reprinting.—*The Two Tests*, by LIONEL LISLE (Charles Watts), is an endeavour to disprove the authenticity of the Scriptures. There is nothing new in it, but we can say that it is written with moderation.—This, however, we cannot say for the *Upas: A Vision of the Past, Present, and Future*, where Atheistic sentiments are expressed in language that is horribly coarse and offensive. We are not squeamish, but this book has simply disgusted us.

#### A MODERN "SYMPOSIUM."

In the second number of the *Nineteenth Century*, just published, there is a novel feature under the above heading. The idea of this arrangement is for a certain number of writers to engage in the discussion of questions of interest and importance. One of them will propose the subject to be discussed, and will write what he has to say about it, those who follow him being each permitted to see all that has been written before his own remarks, but, with the exception of the first writer, nothing that follows them. To the proposer of the subject is reserved the right of reply or summing up at the end. The subject dealt with at the first and second "symposium" has been chosen by Sir James Fitzjames Stephens, viz., "The Influence upon Morality of a Decline in Religious Belief." Starting with the premiss that "many persons regard everything which tends to discredit theology with disapprobation, because they think that all such speculations must endanger morality as well"; and that "others assert that morality has a basis of its own in human nature, and that, even if all theological belief were exploded, morality would remain unaffected," he states his own view, namely, "that each party is to a considerable extent right, but that the true practical inference is often neglected." He holds that "theology and morality ought to stand to each other in precisely the same relation as facts and legislation."

No one (he says) would propose to support by artificial means a law passed under a mistake, for fear it should have to be altered. To say that the truth of a theological doctrine must not be questioned, lest the discovery of its falsehood should produce a bad moral effect, is in principle precisely the same thing. It is at least as unlikely that false theology should produce good morals as that legislation based on a mistaken view of facts should work well in practice.

Following this line of reasoning, Sir James says in conclusion:

Now let us suppose for the sake of argument that it could be shown that, if all theological considerations were set aside, it would be desirable that a person dying of cancer should be permitted to commit suicide, and that a man whose wife was incurably mad should be allowed to marry again; and that, on the other hand, if theological considerations were taken into account, the opposite was desirable. Upon these suppositions the question whether the theological beliefs which make the difference are beneficial or not will depend on the question whether they are true or not. Applied generally, this shows that the support which an existing creed gives to an existing system of morals is irrelevant to its truth, and that the question whether a given system of morals is good or bad cannot be fully determined until after the determination of the question whether the theology on which it rests is true or false. The morality is good if it is founded on a true estimate of the consequences of human actions. But if it is



founded on a false theology, it is founded on a false estimate of the consequences of human actions; and so far as that is the case it cannot be good; and the circumstance that it is supported by the theology to which it refers is an argument against, and not in favour of, that theology.

The second writer is Lord Selborne, who contends that "those who reject religion will not voluntarily submit to moral restraints founded upon the religion which they reject, unless they can be placed upon some other intellectual basis, sufficiently cogent to themselves to resist the attractions of appetite or self-interest." He proceeds:—

That large part of mankind who are always too much under the government of their inclinations and passions will be quicker in drawing moral corollaries from irreligious principles than the philosophers by whom those principles are propounded; and the advanced posts of morality, in which the influence of religion culminates, and of which the necessity may not be so evident on natural or social grounds, are not likely to be very strenuously defended by those philosophers themselves. Lord Selborne, of course, admits that he is proceeding in his argument on the assumption that there is such a thing as religious truth; nor, he goes on to say, is it possible to deny that, if this could really be disproved, the morality founded on it would fail.

But (adds Lord Selborne) it cannot be without importance, whenever the proper evidences of the truth of religion are considered, to take into account, as one of them, its relation to morality—the certainty that, if it were displaced, the system of morality now received among men would, to a great extent, fall with it; and the extreme intellectual difficulty of maintaining in that event the supremacy of the moral sense, or placing the morality of the future upon a new basis, likely to acquire general authority among mankind. If it should be suggested that a sufficient moral code for practical purposes might be maintained by increasing the stringency of human laws in proportion to the failure of religious sanctions, I should reply, that the power of human laws depends upon morality, and not morality upon human laws; and that any legislation greatly in advance of the moral sentiment of the community would certainly not be effectual, and could not long be maintained.

Taking the view that religion is the only true and solid foundation of morality, the Rev. Dr. Martineau, who is the writer next in succession, remarks:—

A simply conscientious man may surrender himself unreservedly to the sense of moral obligation, and be so possessed by it as to feel it more than reasonable, and own a certain sacredness in its appeal. Duty, honour, self-forgetfulness in others' good, may obtain the real command of such a one. But the persuasive force with which the right speaks to him is beyond all intellectual measure; it stirs him in depths he cannot reach; it beats in excess of its light; it is something mystic which must have him, but of which he can render no account. Here, in truth, is religion pressing into life, only with form still indistinct, and its organism of thought not yet differentiated and articulated. Let it complete its development, and what change will ensue? Once rendered conscious of the Supreme Source of his moral perceptions, the responsible agent no longer obeys a pressure out of the dark, but rather a drawing towards higher light; for an impersonal drift of nature is substituted a profound personal veneration, and enthusiasm is turned from a blind nobleness into the clear allegiance of living affection. It is not without reason that this change has been treated as an emergence into new life. Its vast influence is attested by the whole literature of devotion, and especially by its most popular element, the hymns of every age, from the Psalter to the "Christian Year."

In conclusion Dr. Martineau says:—

The moral characteristics of the Christian temper are nothing but the natural posture of a mind standing face to face with the invisible reality of the highest ideals of its conscience and its love. If that presence departs, they cannot survive.

Mr. Frederic Harrison, speaking as a Comtist, assents to the proposition that "morality without religion is insufficient for general civilisation." But the nature of the religion, he holds, must be absolutely human.

"Our morality," he says, "with its human realities, our theology with its non-human hypotheses, will not amalgamate. Their methods are in conflict. In their base, in their logic, in their aim, they are heterogeneous. They do not lie *in pari materia*. Give us a religion as truly human, as really scientific, as is our moral system and all is harmony. Our morals, based as they must be on our knowledge of life and society, are then ordered and inspired by a religion which belongs, just as truly as our moral science does, to the world of science and of man. And then religion will be no longer that quicksand possibility which 2,000 years of debate have left it to so many of us. It becomes at last the issue of our knowledge, the meaning of our science, the soul of our morality, the ideal of our imagination, the fulfilment of our aspirations, the lawgiver, in short, of our whole lives. Can it ever be this whilst we still pursue religion into the bubble world of the Whence and the Whither?"

Mr. Harrison concludes his disquisition as follows:

The lesson, I think, is twofold. On the one hand, morality is independent of theology, is superior to it, is growing whilst theology is declining, is steadfast whilst theology is shifting, unites men whilst theology separates them, and does its work when theology disappears. There is something like a civilised morality, a standard of morality, a convergence about morality. There is no civilised theology, no standard of theology, no convergence about it. On the other hand, morality will never suffice for life; and every attempt to base our existence on morality alone, or to crown our existence with morality alone, must certainly fail. For this is to fling away the most powerful motives of human nature. To reach these is the privilege of religion alone. And those who trust that the future can ever be built upon science and civilisation, without religion, are attempting to build a pyramid of bricks

without straw. The solution, we believe, is a non-theological religion.

There are some who amuse themselves by repeating that this is a contradiction in terms, that religion implies theology. Yet no one refuses the name of religion to the systems of Confucius and Buddha, though neither has a trace of theology. But disputes about a name are idle. If they could debar us from the name of religion, no one could disinherit us of the thing. We mean by religion a scheme which shall explain to us the relations of the faculties of the human soul within, of man to his fellowmen beside him, to the world and its order around him; next, that which brings him face to face with a power to which he must bow, with a Providence which he must love and serve, with a Being which he must adore—that which, in fine, gives man a doctrine to believe, a discipline to live by, and an object to worship. This is the ancient meaning of religion, and the fact of religion all over the world in every age. What is new in one scheme is merely that we avoid such terms as infinite, absolute, immaterial, and vague negatives altogether, resolutely confining ourselves to the sphere of what can be shown by experience, of what is relative and not absolute, and wholly and frankly human.

The Dean of St. Paul's finds it difficult to discuss the question proposed until it has been at least generally settled what morality is influenced, and what religious belief is declining.

"If," he says, "by morality is meant the morality generally recognised in Europe on the points of truthfulness, honesty, humanity, purity, self-devotion, kindness, justice, fellow-feeling, and not only recognised, but judged by a conscious superiority of reason and experience to be the right standard, as compared with other moralities—such as those of the Puritans, the monks, the Romans, the Hebrews—then I observe that, as a matter of fact and history, which to me seems incontrovertible, this morality has synchronised in its growth and progress with an historical religion—viz., Christianity. We are come to the end of eighteen of the most eventful and fruitful centuries of all, at least, that are known to us; and we are landed in what we accept as a purer morality than any which has been known in the world before, and one which admits itself not to be perfect, but contains in itself principles of improvement and self-purification. With this progress from the first, sometimes, I quite admit, with gross and mischievous mistakes, but always with deliberate aim and intention of good, Christianity has been associated. And in proportion as Christian religious belief has thrown off additions not properly belonging to it, and has aimed at its own purification and at a greater grasp of truth, the standard and ideas of morality have risen with it. The difficulty at this moment is to determine how much of our recognised morality, both directly and much more indirectly, has come from Christianity, and could not conceivably have come at all, supposing Christianity absent."

The Duke of Argyll replies more particularly to Mr. Harrison. He answers the demand that "what is relative and not absolute," and to what is "wholly and frankly human," by saying—

If this means that we are not to think of any Power or any Being who is not related to our human faculties in a most definite and intelligible sense, I accept the limitation. But if it means that we are not to think of any such Power or Being except under all the imperfections, weaknesses, and vices of humanity, then the limitation is one which I cannot accept either as conceivable in itself, or as consistent with what I can see or understand of nature.

Professor Clifford is the last writer in the present number. He holds that the sense of duty in a man is the prompting of a self other than his own, is the very essence of it—

Not only would morals not be self-sufficing, if there were no such prompting of a wider self, but they could not exist; one might as well suppose a fire without heat. Not only is a sense of duty inherent in the constitution of our nature, but the prompting of a wider self than that of the individual is inherent in a sense of duty. It is no more possible to have the right without unselfishness than to have man without a feeling for the right.

In the May number the discussion is to be continued and brought to a close.

**EPPS'S COCOA.**—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London."

**HOLLOWAY'S PILLS.**—Weak Stomachs.—The wisest cannot enumerate one tithe of the distressing symptoms arising from enfeebled digestion, all of which may be rapidly dispelled by these admirable Pills. They move all unpleasant tastes from the mouth, together with flatulency and constipation. Holloway's Pills tone the stomach, liver, and every other organ of digestion to that healthy tone which fully enables the stomach to convert all food and drink to the nourishment of the body. Hence these Pills are the surest strengtheners and the safest restoratives in new weakness, and chronic debility. Holloway's Pills are infallible remedies for impaired appetite, eructations, and a multitude of other disagreeable symptoms, which render miserable the lives of thousands. Their virtues are known by all classes.

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## Births, Marriages, and Deaths.

### MARRIAGES.

**GIBBINS—LLOYD.**—March 23, at the Friends' Meeting-house, Birmingham, Richard C. Gibbins, to Caroline, younger daughter of the late William Lloyd, M.D., of Birmingham.

**THOMAS—BAKER.**—March 23, at Lewins Mead Meeting-house, Bristol, C. Howard Thomas, of Woodcote, Stoke Bishop, to Laura Ethel Baker, fourth daughter of W. Baker, Esq., Sneyd Park Villa.

**RICHARDSON—WEDGWOOD.**—March 22, at the Wesleyan Chapel, Hammersmith, by the Rev. Gerrard Smith, M.A., Edwin J. Richardson, F.R.C.S. Lond., to Florence, only daughter of John Raphael Wedgwood, of "Etruria," Barnes.

### DEATHS.

**RALPH.**—March 24, Sarah, widow of the late Mr. Ralph, of Norwood, in the 91st year of her age.

**DAWBARN.**—March 19, at Wisbech, Maria, the beloved wife of Robt. Dawbarn, J.P., aged 87.

**HORNIMAN'S TEA.**—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

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**CARDINAL ECRU, OR CREAM.**—JUDSON'S DYE.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, cloths, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle. Sold by Chemists and Stationers.

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To G. H. Jones, Esq.

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"FOR THE BLOOD IS THE LIFE."  
See Deuteronomy, chap. xii. verse 23.

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TRADE MARK—"BLOOD MIXTURE."  
THE GREAT BLOOD PURIFIER AND RESTORER.  
SKIN DISEASES, Eruptions, Blotches, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scurf, Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

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IMPORTANT ADVICE TO ALL.—Cleanse the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

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brated artists, and the attention of the Public is requested to  
the fact that they are REAL ENGRAVINGS DIRECT FROM  
THE PLATE, and NOT THE SPURIOUS IMITATIONS that  
have latterly been foisted on the public.

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# SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVIII.—NEW SERIES, No. 1636.

LONDON: WEDNESDAY, MARCH 28, 1877.

GRATIS.

## THE GOVERNMENT BURIALS BILL.

To the Editor of the Nonconformist.

SIR,—I beg to call the attention of your readers to the resolutions which the Executive Committee of the Liberation Society have adopted, after a careful examination of the Government Burials Bill.\*

Believing that the friends of religious equality will concur in the views which they have expressed, that Committee ask for assistance in spreading information on the subject, and in making known to the Legislature and to the Government that the measure, if passed, can be passed only in the face of the strongest protests of those whom it professedly seeks to serve and to conciliate.

In furtherance of that object, it is hoped that, as far as possible, meetings will be held to take action against the bill before it is discussed in the House of Commons, and that such public bodies as may properly deal with the question will be induced to make their sentiments known without delay.

In conjunction with the committee of the Dissenting Deputies, arrangements have been made for a conference on the subject before the second reading of the bill in the House of Lords (April 20). It will be held on Tuesday, April 10, at the Westminster Palace Hotel, at three o'clock, and Mr. Stansfeld, M.P., has consented to preside. The conference will be open to the opponents of the bill both in town and country.

As the bill is too lengthy, and too intricate in its provisions, to be studied by the public at large, the following synopsis of its leading provisions has been prepared, and will be supplied on application, together with a statement of objections, in a popular form.

I may add that it is particularly desirable that your readers should study the sections under the head of "Burial districts and authorities," that they may see how the bill is likely to operate in their several localities.

Your obedient servant,

J. CARVELL WILLIAMS.

2, Serjeants'-inn, Fleet-street.

### SYNOPSIS OF THE BILL.

This Bill, which was introduced by the Government in the House of Lords on March 13, contains eighty-eight clauses and five schedules, and occupies fifty foolscap pages. The following is a synopsis of those portions of the Bill which it most concerns the public to know and to understand; the subsidiary provisions, and the technical details necessary for carrying the Act into execution, being omitted. As far as is possible, the clauses relating to the same subject have been grouped together; a reference being given in each case. The full title of the Bill is "An Act to Consolidate, with Amendments, the Burial Acts," and the preamble states that "it is expedient, with a view to the protection of the public health, to make further provision respecting the closing of burial-grounds which are injurious to health, and to facilitate the establishment of new burial-grounds, and to consolidate, with amendments, the Acts relating to burials."

#### 1.—CLOSING OF BURIAL GROUNDS.

Instead of the Home Secretary, as heretofore, the Local Government Board is to act in this matter. On the representation of a sanitary authority, or otherwise, and after local inquiry, the Board may make an order for the total or partial discontinuance of burials—(1) in any ground where there is not proper space; (2) when, by reason of its situation in relation to the water supply, or by reason of "any circumstances whatever," its continued use is injurious to public health. The order must be confirmed by Order in Council, or, in the case of a cemetery established under a local Act, by Parliament. The order will not extend to non-parochial ground unless it be expressly mentioned. The Board may vary or postpone the operation of the order. Certain exclusive rights, now existing, are

preserved. Burials in contravention of the order will be punishable. (Secs. 1 and 2.)

Provision is made for the maintenance of closed grounds by the Sanitary or the Burial Authority. Closed grounds may be transferred by the Incumbent, or others, to a "protecting authority" for this purpose. In the case of consecrated ground, the Ordinary, and of a churchyard, the Burial Authority of the parish, must agree upon the terms of transfer (Sec. 2). Where a parish has a ground situate in another parish, it may be transferred to the Incumbent and Churchwardens of the latter, with the assent of the Vestry of each parish and the Bishop. (Sec. 3.)

#### 2.—CREATION OF BURIAL AUTHORITY—POSITION OF BURIAL BOARDS.

When a Burial Board already exists; or a Town Council, or Sanitary Authority, acts as a Burial Board; they may continue to act; but subject to the provisions of the new Act, with regard to the constitution, election of members, and proceedings of a Committee of Vestry, hereafter referred to. The sanction of the Local Government Board will be needed, if any new, or additional, ground is provided. (Sec. 68.)

The Board may, by provisional order, dissolve any existing Burial Board, when not a Sanitary Authority, and transfer its estate, powers, duties, and liabilities either to the Sanitary Authority, or to a Burial Authority. Provision is made for transfer in cases where the burial district is partly within, and partly without, an urban sanitary district. If the Board be petitioned by the Burial Board, or Sanitary Authority, within two months, to lay the order before Parliament, the order to be valid must be confirmed by Parliament. If not petitioned against, the order may be confirmed by Order in Council. (Sec. 69.)

The Local Government Board may settle any differences arising out of the transfer of the powers and property of Burial Boards; but its decision may be petitioned against, in the same way as in the case of the order for dissolution, with a like appeal to Parliament. (Sec. 70.)

#### 2.—CREATION OF BURIAL AUTHORITY.

For the purposes of the Act, the Burial Authority of a district, when a Vestry, shall be a body corporate, with power to hold lands. The vestry may appoint, to execute the Act, a Committee, having a common seal. Where there is a Committee, any act done under the hands and seals of "the persons having for the time being power to summon the vestry," or any two of them, will be valid. (Sec. 53.)

The Burial Committee is to consist of not less than three, nor more than nine, members, as the Vestry may fix. The Members must be ratepayers; but an Incumbent is eligible, if entitled to fees as hereafter stated. No one employed by the Committee can be a member. The election is to be at the Easter Vestry, or other time fixed by the Vestry. One-third of the Committee are to go out annually, but will be re-eligible. In certain cases, the office of Member of Committee will be considered vacant, and the Vestry is to fill up the vacancy. Provision is made for the default of the Vestry to elect a Committee, and to fill up vacancies. (Schedule I.)

#### 3.—BURIAL DISTRICTS AND AUTHORITIES.

The Burial Authority will be (1) the Burial Board if one already exists; or (2) "the inhabitants of the district in vestry assembled."

The Vestry "may, in any case, and for the purpose of acquiring a burial ground, or chapel accommodation, shall" appoint a Committee—which will carry out the Act for the Vestry, but in its name (Sec. 15). Where a district forms an urban sanitary district, or is wholly or partly comprised in a larger area, being a common law, or statutory ecclesiastical parish, or urban sanitary district, resolutions as to the appointment of a Committee, or providing of ground or chapel, must be approved by the Local Government Board. (Sec. 16.) The Board may, on application, constitute different burial districts (Sec. 17); and burial authorities may be appointed accordingly. (Sec. 18.) In the case of a poor-law parish within a larger district having consecrated and unconsecrated ground sufficient and suitable, there will be exemption from the obligation to provide ground for such parish, and the

expenses will not be charged to such parish. (Sec. 19.)

An Urban Sanitary Authority may be the Burial Authority in lieu of the Vestry. (Sec. 20.) A Burial Authority of a burial district may agree with the Sanitary Authority that it shall be the Burial Authority for the district, and may transfer its powers, &c. Or it may similarly agree with a Burial Authority of a larger burial district. In both cases the Local Government Board must sanction the arrangement. (Sec. 21.)

The Local Government Board may, on application, form two or more burial districts into a united district, or direct one to contribute towards the expense of a burial ground provided by the other. If objection be offered, Parliament may be appealed to. The Burial Authorities of two or more (Sec. 24) districts may combine for any of the purposes of the Act. (Sec. 25.) A Rural Sanitary Authority may, with the sanction of the Board, agree to appoint a Vestry the Burial Authority, and transfer its powers, &c. (Sec. 23.) Where a statutory ecclesiastical parish is a burial district, and the boundaries are altered, the Board may alter the burial district boundaries accordingly, and make the existing Burial Board the Board for the altered district. (Sec. 26.)

#### 4.—PROVISION OF BURIAL GROUNDS.

Burial Authorities, in providing a burial ground, are to have regard to the convenience of access thereto of those for whom it is provided. (Sec. 32.) Powers are given for the acquisition of land. (Secs. 33, 34, 35.) Borrowing powers are given; the rates being made security. The amounts must be repaid within thirty years. (Secs. 50, 51, 52.) The sites purchased must be approved by the Board. (Sec. 11.)

Where a burial ground in which the inhabitants of a district are entitled, as of right, to be buried has been closed by order, the Burial Authority shall provide a burial ground, "unless there is consecrated and unconsecrated ground sufficient and suitable." They are also to do so, "if by reason of an increase of population, or otherwise, additional ground is required. Provision is made for their default. (See Default of Burial Authorities.) (Sec. 5.)

"Where any of the ratepayers of the burial district (being not less than one-twentieth part of the whole number) send a request to the Burial Authority representing that such district is not provided And provision is made for default. (Sec. 6.) A Burial Authority may also provide a ground if it appears "expedient." (Sec. 7.)

#### 5.—CONSECATED AND UNCONSECATED GROUND AND CHAPELS.

The Burial Authority shall set apart one part of the ground for burials according to the rites of the Church of England, and another for other burials, and "shall always keep a sufficient consecrated and unconsecrated part." If, however, there already exists available ground, the obligation may be qualified. The Board is to sanction the relative proportions of consecrated and unconsecrated ground. (Sec. 8.)

with consecrated and unconsecrated ground sufficient and suitable for the burial of the inhabitants thereof, and requesting the Burial Authority to provide a new burial ground under this Act, the Burial Authority shall, unless they think that the provision of a new burial ground is not wanted, provide a burial ground under this Act. If a Secretary of State, on complaint made that such Burial Authority refuse or fail to comply with the request of the ratepayers, thinks that having regard to the number and situation of the population and all the circumstances of the case, the request was reasonable, he may order the Burial Authority to provide a burial ground under this Act, and the Burial Authority shall provide the same accordingly."

The unconsecrated part shall be allotted in such suitable manner and portions as the Board may sanction. The Burial Authority need not erect a wall, or fence, between the two parts, but must place boundary marks. The Board may allow a separate piece of ground "to be devoted entirely for the whole, or some portion," of the consecrated and unconsecrated parts. (Sec. 8.)

A Burial Authority may, if they think necessary, provide a chapel for the consecrated ground, and if

\* These resolutions, together with those adopted by the committee of the Dissenting Deputies, appear in the Third page of the Supplement.



the Board approves, also one for the other part; "but shall not provide the one without providing the other," except by a resolution of three-fourths of the authority voting, and with the board's sanction. The bishop is to approve the plan for the chapel in consecrated ground. (Sec. 40.)

Where there is no chapel, proper shelter from the weather is to be provided. (Sec. 3.)

Various modes of obtaining grounds and chapels are provided for. (Sec. 9.)

After a ground has been certified to be in a proper condition, it is to be deemed the parochial burial ground of the district. When it has been consecrated, "every incumbent of a parish, or part of a parish, forming or comprised in the said burial district, shall be bound to perform the same duties (if any) and be entitled to the same rights (including fees) (if any) in respect of the burials in that consecrated part of the inhabitants of such parish, or part of a parish, as he previously was bound to perform and enjoyed in respect of the burials of the said inhabitants in their parochial burial ground." (Sec. 12.)

If the bishop, on application, refuses to consecrate ground, the archbishop may be appealed to. If he decides that it is not in a proper condition, it is to be put in that condition. If he decides that it ought to be consecrated, he shall communicate such decision to the bishop; and if the bishop does not consecrate, within a month, the said part, the archbishop shall license the ground for burial, and such licence shall, until the ground is consecrated, operate to make lawful the use of the ground, as if it had been consecrated. While the application is pending, if the ground has been certified to be in a proper condition for burial, any incumbent may, if he think fit, bury therein. (Sec. 39.)

Any question touching the fitness of any inscription in the consecrated part shall be determined by the bishop. (Sec. 40.)

#### 6.—FEES IN BURIAL GROUNDS.

A Burial Authority may fix fees for burial rights, burials, gravestones, &c. But the fees in the consecrated part "shall be the same as the fees in the unconsecrated part," less any fees reserved to an incumbent, which last shall be as heretofore, unless charged with the consent of the bishop. A fixed sum may be paid to the incumbent, instead of fees.

[This clause is obscure, but it is assumed that the intention is to retain the provision in the existing Burial Acts, that the incumbent's fees shall be an extra charge in the consecrated ground.]

Fees hitherto payable to churchwardens and trustees, instead of to an incumbent, shall be reserved to them. (Sec. 43 and 77.)

Existing clerks and sextons (only) will, equally with the incumbent, continue to be entitled to receive their fees (Sec. 43.) [In the case of the clergy the payment of the clerical fees will be perpetual.]

There are special provisions as to incumbents, &c., of certain ecclesiastical parishes, and as to disputes between incumbents. (Secs. 65, 67.)

A table of fees is to be exhibited. (Secs. 41, 42.)

#### 7.—RECEIPTS AND EXPENDITURE.

The receipts of a Burial Authority are to be carried to "The Burial Ground Fund," out of which expenses are to be paid. Deficiencies are to be paid out of the local rates. (Secs. 44, 45.)

The local rate may be the poor-rate, the borough fund or rate, or the district fund or rate, according to local circumstances. (Sec. 46.) Provision is made for payments out of the poor-rate, and for the division of rates (Sec. 48), and for keeping district accounts, in the case of a sanitary authority. (Sec. 49.)

#### 8.—GENERAL SUPERVISION OF BURIAL-GROUNDS.

The Local Government Board may make regulations as to the burial-grounds and mortuaries, and appoint inspectors. (Secs. 27, 28.) Urban sanitary authorities may also make burial-ground bye-laws. (Sec. 29.) The opening of new grounds may be prohibited by the board. (Sec. 30.) Bodies are not to be removed without its licence. (Sec. 31.)

#### 9.—DEFAULT OF BURIAL AUTHORITIES.

If a Burial Authority fails to comply with the requirements of the Act, or an order of a Secretary of State under it, in regard to providing a burial-ground, or chapel accommodation, or protecting a disused ground, the Sanitary Authority of the district may require compliance within a specified time, and, failing compliance, the Local Government Board, on application, may order the Sanitary Authority to perform the duty of the defaulting authority. If the Sanitary Authority fails to serve a notice on the Burial Authority for default,

the Board may serve the notice, and, in the event of non-compliance, take legal proceedings to enforce compliance, and may order the Sanitary Authority to perform the duty. (Sec. 22.)

#### 10.—BURIAL OF PAUPERS.

When a pauper is buried under one of the London Cemetery Acts, or a Local Cemetery Act, at the expense of a parish or hospital, the fee payable to the incumbent of the parish from which he is removed is not to exceed 1s. Where, before the passing of the Burial Act of 1852, the incumbent received more than 1s., he shall not receive more than 2s. 6d., and no other fee shall be paid to the parish. (Sec. 76.)

Where Guardians, with the consent of the Local Government Board, appropriate land for the burial of paupers, the bishop may consecrate the whole or part, and, unless the relatives of the pauper desire otherwise, the Guardians may direct that he be buried therein. (Sec. 79.) [It is doubtful if "therein" means the consecrated ground.]

#### 11.—MISCELLANEOUS.

Churchyards provided under the Church Building Acts may be transferred to a Burial Authority. (Secs. 36, 37.)

There are special provisions relating to the Cemeteries of the Metropolis (which are under special acts), and to metropolitan districts and authorities. (Secs. 71, 72, 73, and Schedules 3, 4.)

Other clauses relate to the sale of superfluous land—the registry of burials—exemption from tolls—burial of stillborn children—the infliction of penalties for disturbing funerals, or damaging, &c., burial-grounds.

The definition clauses are 83, 84, 85. All the existing Burial Acts (11) are repealed, except three sections of 15 & 16 Vic., c. 85. (Sec. 88.)

The Act comes into operation January 1st, 1878.

#### 12.—SILENT BURIALS.

The Silent Burial Clause (74) is as follows:—

Where the relative or person taking upon himself the duty of providing for the burial of a deceased person shall by notice in writing to the minister whose duty it is to perform, when required, religious service in the churchyard in which such deceased person is entitled by law to be buried, represent that the religious service or ceremony (if any) will be performed elsewhere, and request that the burial shall be permitted to take place in the churchyard without the performance therein of the burial service of the Church of England, the burial shall be permitted to take place therein at the ordinary time without the performance of any religious service or of any other ceremony, and this section shall in all courts and proceedings be held to be a sufficient justification to the incumbent or minister for not performing any religious service. Notice under this section shall be given a convenient time (not being less than twenty-four hours) before the time of the burial. "Churchyard" in this section includes any consecrated burial-ground.

#### OBJECTIONS TO THE BILL.

The following handbill has been prepared for popular use by the Liberation Society, and should be widely circulated:—

"1. The Bill has originated in the demand of Nonconformists for the same liberty of having, in the parochial churchyards, their own services, conducted by their own ministers, which is already possessed in Ireland and in Scotland. Yet it does nothing whatever to meet that demand, but maintains the existing clerical monopoly.

"2. While Nonconformists complain that the unbaptized have to be buried without any religious service, the bill actually insults them by offering, as a boon, the right to bury anybody without a service, whether baptized or not! That is, they may, if they like, be placed on the same footing as the unbaptized, the excommunicated, and self-murderers!

"3. In order to keep Dissenting ministers and services out of the parochial churchyards, it proposes to close them altogether! This can be done without the consent of the parishioners, who will be compelled to provide new burial places out of the rates—not because they are wanted, but because of clerical pretensions and intolerance! And this is to be done under the pretence that it is necessary for the public health!

"4. The new burial-grounds are to be divided into consecrated and unconsecrated parts, so as to separate dead Dissenters from dead Churchmen, and there are to be two chapels for them, when one would serve for all parties.

"5. To induce Dissenters to abandon their common-law right to bury in the churchyards, a new burial-ground may be provided—even though there is plenty of room in the churchyard—if only one-twentieth part of the ratepayers of a district require it. That is, out of a hundred ratepayers, five may put the parish to the expense of providing a burial-ground, unless both the Burial Authority and Local Government Board object!

"6. Out of 10,783 parishes which made returns last year, there were 9,989 in which the church-

yards are still in use. A large number of these would serve for generation to come. If they are closed unnecessarily, public feeling will be shocked and public money wasted. If they are kept open, and new burial-places are provided, there will still be wanton waste, and a wretched sectarianism, of which Christian men should be ashamed, will be extended, instead of being diminished.

"7. If the good sense and right feeling of the inhabitants prevent this, then things will remain as they now are, and Nonconformists will still be denied liberty of conscience in the parish churchyards—which belong, not to 'the Church,' or the clergy, but to the parishioners.

"8. In many parishes the Bill, if passed, will lead to bitter strife between the ratepayers; while Dissenters will have to bear the odium arising out of increased taxation, levied to provide what they not only do not wish for, but regard with absolute aversion!

"This is how a Conservative Government proposes to put an end to discontent and discord in connection with the burial of the dead! Will the inhabitants of country parishes submit to be experimented upon in such a fashion? Will they allow the old churchyards, in which their ancestors lie, and with whom they hoped to be interred themselves, to be closed without necessity, and for so bad a purpose? Will the ratepayers pay heavy rates to provide what is not wanted, and to perpetuate divisions of which by-and-by everybody will be ashamed? Will Dissenters forego their rights and submit to fresh insults? Will the laity of the Church allow the clergy to drag them into a conflict in which success is doubtful, and victory would be worse than defeat?

"If not, let all parties combine to resist the Bill, that the question may be settled in a simpler, a more rational, and a final manner."

In the House of Lords on Friday the Duke of Richmond and Gordon fixed the second reading of this bill for Friday, April 20.

On the same evening Earl Delawarr moved for returns of parishes proper in England and Wales in which or available for which were Nonconformist burial-grounds, either in public cemeteries, or connected with places of worship; also of parishes proper in which were burial-grounds in connection with the Church of England. The Duke of Richmond and Gordon said there was a return now in preparation at the Home Office, which would give the information asked for. The motion was therefore withdrawn.

The *English Labourer* remarks that Dissenters under the Government bill are going to be allowed silent burial. "Man, woman, and child, if buried in the parish graveyard, must have the Church of England service read over them, or none at all. If a considerable number of Dissenters in any place object to these dog funerals, they may, after getting the leave of sundry persons, provide a piece of unconsecrated ground at the expense of the ratepayers. That is to say, Dissenters who object to silent funerals are put in the position, if sufficiently numerous, of making their religious scruples burdensome to all their neighbours. Nonconformists ask to use words of their own choosing over the graves of their friends; the Government say, You must have words of our choosing, or none at all. Nonconformists ask to have a law altered which wounds the consciences of whole communities of Christians; the Government replies by legislating for bad smells."

At the meeting of the Executive of the National Reform Union, on Tuesday, the following resolution was unanimously passed:—"That the measure just introduced by the Government for the Amendment and Consolidation of the Burials Acts is a contemptible evasion of the question at issue, and embodies as flagrant a violation of the principle of religious equality as that which exists under the present system, and that this committee calls upon all Liberals to oppose this or any other measure which does not fully recognise the equal right of all parishioners to burial in the national churchyards with the rites and ceremonies of their own denomination."

At the annual meeting of the Bristol Nonconformist Association, held on the 22nd inst., Christopher Godwin, Esq., in the chair, a report of the year's proceedings was presented, from which we give the following extract:—"The Committee beg to draw attention to the Burials Bill which has been introduced into the House of Lords by the Government, and to condemn that portion of it which relates to the claims made by Nonconformists to their right to be buried in the national graveyards, with such religious ceremonies and by such ministers as they may prefer."

RESIGNATION OF LORD PENZANCE.—The *Church Times* hears that Lord Penzance, quite tired of waiting for his promised stipend, has resigned, or is about to resign, the distinguished office held by him under the Public Worship Regulation Act, and that Dr. A. J. Stephens is to succeed him. The *Record* thinks that his lordship's decision has arisen out of the proceedings in the select committee of the House of Commons on Mr. Cowper-Temple's Ecclesiastical Fees Bill, and the indication of their intention to recommend that his salary as judge under the Public Worship Regulation Bill should not exceed 1,000l. a year. It is probable that this recommendation was influenced by the fact that Lord Penzance enjoys a retiring salary of 3,500l. a year as the invalid head of the Probate and Divorce Court.



**THE GOVERNMENT BURIALS BILL.**

At a Meeting of the Executive Committee of the SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL, held March 26th, 1877, it was RESOLVED:—

That this Committee, having examined the Burials Bill brought in by the Government, and:—

1. That it does not in any way alter the existing law which allows only the use of the Church of England Burial Service, and only the clergy of that Church to officiate, in the parochial churchyards of England and Wales.

2. That, instead of extending to Nonconformists, in the exercise of their common-law rights in such churchyards, the same liberty to have services in harmony with their convictions and feelings as is possessed by all the inhabitants of Scotland and of Ireland, and by the Episcopalians of England also, the Bill provides for the entire closing of such churchyards, at the discretion of the Local Government Board, or where they will still be used, for the opening of new burial grounds, which may be altogether superfluous.

3. That the Bill further meets the claim of Nonconformists to have services of their own, by permitting them to be interred "without the performance of any religious service or of any other ceremony"—a proposal which, if made to Episcopalians, would be rejected with indignation.

4. That while the Bill would, in many parishes, be practically inoperative, in others it would occasion great contention among ratepayers unwilling to bear the burden of increased taxation to provide new burial places for those who wish to be, and, but for the intolerance of the Established clergy, might be, interred in the ancient and common burial-place of the parish.

5. That, while making extensive changes in the existing Burial Acts, the Bill compels the payment in perpetuity of fees now unjustly paid to the clergy, and gives a fresh sanction to invidious ecclesiastical distinctions to which Christian men and good citizens should wish to put an end.

Because it is altogether valueless for the redress of the grievance which led to its introduction; because, if it were passed, it would inflict fresh injustice; and because it would multiply instead of removing existing evils, the Committee are of opinion that the measure should be strenuously opposed.

HENRY R. ELLINGTON, Chairman.  
J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street.

**THE GOVERNMENT BURIALS BILL.**

At a Meeting of the COMMITTEE OF DEPUTIES OF PROTESTANT DISSENTERS of the THREE DENOMINATIONS—PRESBYTERIAN, INDEPENDENT, and BAPTIST—appointed to protect their Civil Rights, held on Friday, the 23rd of March, 1877.

HENRY RICHARD, Esq., M.P., in the Chair,

RESOLVED,—

That the Committee having carefully perused the Government Burials Acts Consolidation Bill feel compelled to give the same their strenuous and unqualified opposition; inasmuch as, although the Bill is ostensibly one for consolidating and amending, in a sanitary point of view, the present Burial Laws, it relates largely to religious questions, and deals with such questions in a manner which not only will not remove the grievances under which Nonconformists suffer, but will greatly aggravate them. It perpetuates the offensive class legislation in favour of the Church of England against which Dissenters have so long protested, and deprives them, on the ground of their religion, of equal rights with other parishioners in the public Churchyards of the country.

The Bill meets the claims of Dissenters to equality by a proposal, under the head of "Miscellaneous Provisions," to enact that, where persons shall so request, a burial shall be permitted to take place in consecrated churchyards or cemeteries, "without the performance of any religious service, or of any other ceremony." The Act will also allow Burial Authorities to divide, by a wall, the consecrated part of churchyards or cemeteries from the unconsecrated part.

Previously to this, amidst consolidation clauses, it proposes—

1st.—To create throughout the country Burial Authorities, having power, if "by reason of an increase of population or otherwise" additional Burial Ground is required, to provide such ground. And

2nd.—To give to a certain number of Ratepayers in each district the right to send a request to the Burial Authority, representing that the district is "not provided with consecrated and unconsecrated ground sufficient and suitable for the burial of the inhabitants;" whereupon such authority is, unless it thinks that the new ground is not wanted, to provide the same; and in the event of the refusal of the authority to act, a right of appeal to the Secretary of State is given.

Referring to the proposal as to silent interments, the Committee would call to mind the fact, that ever since such a suggestion was first made it has been indignantly rejected by Nonconformists. It implies an invidious and degrading distinction between members of the Church of England and Dissenters, and is based on the sacerdotal assumptions of the Clergy of the Established Church.

The Committee strongly object to the re-enactment of clauses which give power to mark off in a conspicuous manner the consecrated part of a burial ground from the unconsecrated.

The Committee also object to the provisions with reference to the creation of new burial places, on the ground that in a large number of parishes such new burial places are altogether unnecessary; the existing churchyards being amply sufficient for all the requirements of the parishes. The proposal therefore involves fresh local rates, and a wasteful expenditure of public money, in order to reserve to the Clergy of the Established Church their assumed superiority in the churchyards. The election of Burial Authorities having the power above mentioned, would also be the cause of frequent parochial strife on religious grounds.

The Committee, on these grounds, will resist the Bill to the utmost of their power. They are convinced that the only effectual way of removing the grievance in reference to parish churchyards under which Nonconformists now suffer, and of preventing the recurrence of the bitter discussions which have in late years so frequently arisen on this point, is to pass the Burial Bill, introduced by Mr. Osborne Morgan in the House of Commons; which provides that, after reasonable notice to the authorities, parishioners may be buried in the parish churchyards, either without burial services, or with burial services other than those of the Church of England, and performed by persons other than the Ministers of that Church.

CHARLES SHEPHEARD, } Secretaries.  
ALFRED J. SHEPHEARD, }

32, Finsbury-circus, E.C.

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